A CATECHISME,

or Institution of Christian Religion, to bee learned of all youth next after the little Catechisme: appointed in the booke of common Prayer.

Am. p. 247.

AT LONDON

...n Daye, and are to bee

...hop vnder Alde...

...o Regiæ maiestatis.

An. 1579.

godli-

¶ To the moſt reuerend fathers in God, my Lordes, Matthew Archbiſhop of Canterbury, Edmund Archbiſhop of Yorke, Edwine Biſhop of London, and the reſt of the Biſhops in England.

IT is not vnknowen vnto your wiſedomes, that the diuerſities of *Catechiſmes* in ſhortneſſe or length, either for the firſt entring of children, or for the more full inſtruction of youth in the principles and ſumme of *Chriſtian Religion*, are as well allowed by the iudgementes of diuers godly & learned men, as alſo practiſed in many Chriſtian Churches, in ſundrye countreyes well reformed, not without good reaſon grounded vpon the diuerſities of ages, and capacities of wittes: I therefore vpon the ſaid conſiderations haue applyed my ſelf in this *Catechiſme* being of a middle ſort, both to further the pro' and to ſatiſfie the mindes
iudge the little *Cateo*
very yong childre

serue for their instruction, and on the other part may thinke the larger *Catechisme* to bee to long and tedious, either for their capacitie or leysure: for their vse I say, and contentation, I haue here abridged the largest *Catechisme* in such sort, I trust, as it may seeme neither much defectiue in any necessarye poyntes of *Christian Religion*, neyther very superfluous in any vnnecessary circumstances, and amplifications, neither in consequence of matter, greatly swarving from good order. That as the least *Catechisme* is most meete for the first entring of children, or others, though of more age, yet not of the greatest capacitie: so might this of the middle sort serue for such, as hauing somewhat profited, were yet desirous of further instruction: and lastly such as not cõtented to know the cheefe pointes of *Christian Religion* breefly set forth, were desirous also to see & vnderstand the reasons & proufes of the same, may finde in the largest *Catechisme* wherwith to content & satisfie their mindes: so that none should lacke instructions of

godlinesse meete for them, of what age or capacitie soeuer they were. The which three *Catechismes* being purely translated into the Latine toung, may not onely serue young beginners, or more forward scholers, in the Grammer schole, to the same vses, & to the learning of true religion, & the right vse of the Latin speach with one labour: but the last also might seeme not vnprofitable vnto many Ecclesiasticall Ministers for diuers good purposes. Might it therefore please your good L. in respect of the former and other good considerations, which may vnto your wisedomes better appeare, to allow the same, I shall thinke my little labour right well bestowed. And thus humbly taking my leaue, I commend you vnto the grace of almighty God, who haue the same alwayes in his blessed keeping. Nouemb. 1572.

Your good Lordships
to command. A. N.

Maister. Tell me my child, of what religion thou arte?

Scholer. Of the same religion, which Christ our Saui' taught, wherof I am called, and doe trust, that in deede I am a Christian. Act.11.d.26.

Ma. What is the Christian religion?

Sch. Christian religion is the true worshipping of God, and keeping of his commaundementes. Math.4.b.10. Joh.4.c.24.

Ma. Of whom, or where is it to bee learned?

Sch. Of the word of God, which is written in the bookes of the olde and new Testament. Joh.5.d.39. Act.17.c.11. 2.Tim.3.d.15. 16.17.

Ma. Why is Gods word named the Testament?

Sch. Because Gods will (what hee would haue vs to do, or flie) is there perfect', and vnchangeably contained: from the which we ought not to s'parue on any side. Gal.3.c.15.17. Joh.4.d.2. Gala.1.a. Deut.4.a.2. Esay.3.d.21.

Ma. By what meanes shall we come to the knowledge of Gods will writ-

ten in his worde?

Sch. By diligent reading and studying of the same, or by hearing it redde, and truely taught.

Ma. Is that sufficient?

Sch. Because no man can by his owne witte or diligence attaine to the knowledge of Gods wisedome in his worde contained, we must with continuall and feruent prayer craue of God, that it would please him by his holy spirite to indue our hartes with vnderstanding and beleefe of his holy worde, and with earnest desire to obey his will therin declared.

Ma. Which bee the cheefe partes of the worde of God?

Sch. The lawe, and the Gospell.

Ma. How bee these two knowen the one from the other?

Sch. The Lawe teacheth vs our dutie towardes God, & our neighbour, and chargeth vs straightly to doe the same: promising euerlasting life to such as doe fulfill the lawe: and

and threatning æternall damnation to such as doe breake the same.

Ma. What doth the Gospell?

Sch. It promiseth ỹ God through fayth in Christ will bee mercifull to forgeue the offenders of the lawe, such as be sory therfore, and purpose to amend.

Mar.1.b.15. Luk.5.f.32. Joh.1.b.17. Act.2.f.38.39. and 13.f.38.39 Rom.1.a.5.b.1 and 6.f.14.15.

Ma. How many partes bee there of true religion?

Sch. There be two principal partes of religion, likewise as of the word of God, out of the which, as it were the spring head, religion doth flow.

Ma. Which bee they?

Sch. Obedience, which the lawe commaundeth: and fayth, or beleefe which the Gospell requireth.

Joh.14.b.15.c.1 13.24 Rom.10.a.5.6. b.8 Mar.1.b.15. Rom.1.a.5.b.1

Ma. For more plainenesse, I woulde haue thee to make more partes of religion.

Sch. I may I thinke, cõueniently recken these fower, as cheefe partes of true religion: Obedience, fayth, prayer, and the Sacramentes.

Joh.14.b.15.c. 13.1 Mar.16.b.16. Act.2.c.41. Rom.10.c.1

Ma. Well: then I will inquire of

these fower in order, as you haue rehearsed them. And for that true obedience, which is the first part, is to bee tried by the rule of Gods law, I thinke it necessary in the beginning to know what thou thinkest of Gods lawe.

ohn.14.b.15. 21.23.24. al.3.b.10.

Sch. I thinke the law of God written in two tables, to bee the most perfecte rule of righteousnesse commaunding all good thinges that are to bee done, and forbidding the contrary.

xo.34.d.28.29. Psal.19.b.6.7. .9.10. Exod.20. Deut.5. Esa.30.d.21.

Ma. Whereof treateth the first table?

Sch. Of godlinesse, or of our duetie towardes God: and it conteineth the fower first cõmaundementes.

Matth.22.d.36. 37.

Ma. The second wherof treateth it?

Sch. Of charitie, or loue among men, & of our dueties one towards an other: which table conteineth sixe commaundementes: and so in the whole the lawe conteineth ten commaundementes: and therefore also is called the tenne commaundementes.

ar.19.c.18.19 nd 22.d.39.40

od.34.d.28. Deut.4.b.13.

Ma. Rehearse the first commaunde-

ment

ment of the first table?

Sch. **God spake thus:** *Heare O Israell: I am the Lorde thy God, which haue brought thee out of the land of Egypt, out of the house of bondage. Thou shalt haue none other Gods before me.* Exo.20.a.1.2.3. Deut.5.a.5.6.7.

Ma. Why doth hee in the beginning tell vs that hee is *the Lord our God.*

Sch. **In those wordes hys infinite maiestie, power, and goodnesse are expressed, whereby we are most straightly charged with obedience: vnlesse wee will bee both rebelles agaynst him, that is most mightie: and vnthankefull towardes hym, that is most good, and gracious.** Deut.10.b.11.13 Malac.1.b.5.6.

Ma. What meaneth it, that hee chargeth vs *to haue none other Gods before him?*

Sch. **He forbiddeth & condemneth all Idolatry.**

Ma. What is Idolatrye?

Sch. **To reuerēce with godly worship any creatures, or to put our trust, or comfort in them, as Gods: which to doe, were most abomina-** Psa.115.b.8.9. Mat.4.b.10.

Deut.10.b.12.13 D.20.21 Math.22.b.37. Psal.50.c.14.15 D.23 Psal.79.b.13. and 95.a.6.7 and 100.a.1.2.3 Joh.3.b.27. 1.Cor.4.b.7 Jam.1.c.17.

ble. For wee ought to geue all godly honour onely to hys maiestie: the greatest loue to hys goodnesse: to flie to hym, and to craue his helpe in all feares, & daungers: and with thankfulnesse to acknowledge that wee owe our selues, and all thinges that wee haue vnto hys goodnesse.

Ma. What meane those last wordes, *before me, or in my sight?*

Psal.7.b.9. and 33.c.14.

Sch. That there is nothing so secrete, that can bee hid from hym: and that therefore not onely with open life, and outward shewe, but also with the inward & pure godlinesse of the hart, wee ought to honor hym, and none but hym onely.

Esa.29.c.13. Math.5.a.8. and 15.a.8.

Ma. Make mee a breefe rehearsall of such, as thou doest thinke cheefly to breake this commaundement.

Sch. All Idolaters, as I haue said, all Sothsayers, Coniurers, Sorcerers, witches, Charmers, and all that seeke vnto them: all false prophets that doe teach lyes: all that abuse the worde of God, or doe not

Leuit.19.c.31. Esa.8.c.19. and 47.b.9. Deut.18.c.19.20 [illegible]9.15.a.2.3. b.6.9.

geue

geue the cheefe credite vnto it, neyther bee guided by it, but do follow their owne phantaſies: all ỹ feare, loue, or eſteeme any creatures aboue God or æqually with him, all theſe and ſuch like doe breake thys firſt commaundement of God.

Ma. Rehearſe now the ſecond Commaundement.

Sch. *Thou ſhalt not make to thy ſelfe any* Exod.20.a.4. b.23
grauen Image, nor the likeneſſe of any Leuit.26.a.1.
thing that is in heauen aboue, or in the Deut.4.c.15.16. 17.18.19.
earth beneath, nor in the water vnder the Eſa.40.b.18. and 44.b.9.&c.
earth: thou ſhalt not bowe downe to them, nor worſhip them. For I the Lord thy God, am a ielious God, and viſite the ſinnes of the fathers vppon the children vnto the third and fourth generation of them that hate me, and ſhewe mercy vnto thouſandes in them that loue mee, and keepe my Commaundementes.

Ma. It may ſeeme that this lawe doth condemne the artes of Painting, and grauing, ſo that it is not lawful to haue any Images at all.

Sch. Not ſo: for in thys firſt table bee

Math.22.c.20. 21.d.36.37. hee speaketh not of any artificiall thing ciuily to bee vsed: but onely treateth of thinges which doe appertaine to ý worshipping of God.

Ma. What is then the meaning of this commaundement?

Sch. In this second commaundement God first forbiddeth vs to

Esa.40.d.18.&c. make any Images to expresse or counterfeite hym, or to seeke hym, or to worship him in Images. And

Deut.5.a.8.9. Psal.97.b.7. Esa.44.c.17. secondly hee chargeth vs not to worship the Images themselues, or to abuse them in any wise by Idolatry or superstition: but that we worship God alone in spirite and truth, and as him selfe hath commaunded vs in hys worde to worship hym, and not otherwise, after our owne phantasies.

Ma. Why is it not lawfull to expresse God with a bodily & visible forme?

Sch. Because there can be no like-

Psal.113.a.4.5. and 115.a.3.4. Esa.40.c.18.&c. neesse or agreeing betweene God, who is à spirite, æternall, infinite,

Ioh.4.c.24. vnmeasurable, incomprehensible, and

and à bodily, fraile, dead, and vaine shape or image. Rom.1.c.26. 23.&c.

Ma. What maner of worshipping is it which is here condemned?

Sch. When we intending to pray, turne our selues to Images, fall downe & kneele before them, with vncouering our heades, or other signes, doe shewe any honor vnto them, as if God were represented vnto vs by them. Leuit.26.a.1. Deut.4.c.19. and 5.b.9. Psal.97.b.7. and 115.b.8. Esa.44.c.17. Act.7.f.41.

Ma. Rehearse the addition in the end of this lawe.

Sch. For sayth hee, *I the Lorde thy God, am a ielious God, and visite the sinnes of the fathers vpon the children vnto the third and fourth generation of them that hate mee.* Exod.20.a.5. Deut.5.b.9. and 6.c.15. Psal.78.f.58.

Ma. Wherefore sayth God these wordes.

Sch. First in naming him selfe *our Lord and our God*, hee chargeth vs to obey him in all thinges, both in respect of his authoritie, and of hys goodnesse, as was afore noted. And by the worde *ielious*, hee declareth Deut.10.b.12.13 3.Reg.18.f.39. Malac.1.b.5.6 1.Tim.9.c.15.16 Exod.34.b.14. Esa.42.b.8.

that

that hee can abide no parteiner or equall, to be worshipped with him.

Ma. What more is sayd to forbid Idolatrye?

Sch. To restraine vs from offending of hym by Idolatry, which he so extremely hateth, hee threatneth *that hee will take vengeaunce not onely of them that shall so offend, but also of their children and posteritie.*

Exod.34.b.7. Esa.14.c.20.21.

Ma. Proceede thou in the text.

Sch. As God by great threatnings feareth vs from disobeying of hym: so doth hee with greater promisses of hys mercy and goodnesse allure vs to obey hym: promising that *hee will shew great mercifulnesse, both towards all those that doe loue him, and also towardes thousandes of their posteritie.*

Deut.5.b.10. Exod.34.b.6.7.

Ma. Where afore speaking of reuenging, hee nameth but *three or fower generations*, at the most, why doth he here speaking of his mercy, name *thousãdes?*

Sch. To shewe ỹ hee is much more inclined to mercifulnesse & to goodnesse, then to seueritie & sharpnesse.

Psal.30.a.5. and 103.b.8. and 145.b.8. Esa.54.b.7.8. 10.

Ma.

Ma. Rehearſe now the third Commaundement.

Sch. *Thou ſhalt not take the name of thy Lord God in vaine, for the Lorde will not holde him giltleſſe that taketh his name in vaine.* Exod.20.b.7. Leuit.19.b.12.

Ma. Tell me what it is, *to take the name of God in vaine?*

Sch. To abuſe it in blaſphemie, ſorcerie, or witchcraft, in curſing, forſwearing, or with ſwearing raſhly, vnaduiſedly, or without neceſſitie, or with once naming it, without à waighty cauſe, & great reuerence. Eſa.8.c.19. and 52.b.5. Leuit.19.b.12. Act.19.c.13. 1.Tim.1.b.10. Math. 5.33.34. Pſal.113.a.1.2.

Ma. Is there any lawfull vſing of the name of God in ſwearing?

Sch. Yea forſooth, when an othe is taken for à iuſt cauſe, either to affirme à truth, ſpecially if the magiſtrate require or commaund it, or for any other matter of great importaunce, wherein wee are either to maintaine vnuiolate the honour of God, and to ſet forth his glory, or to preſerue mutuall agreement and charitie among men. In theſe caſes Exod.22.b.11. Joſua.2.b.12. Pſal.15.b.5. and 63.b.12. 2.Cor.1.b.23. Gal.1.b.20. Heb.6.b.16.

wee

wee may take an othe, vsing therin with great reuerence, the fearfull and glorious name of our God only, and of none other creature.

Ma. What followeth next?

Exod.20.b.7. Leuit.19.b.12. Sch. *For the Lorde will not holde hym giltlesse that taketh his name in vaine.*

Ma. Why doth hee here particularly threaten thē that abuse his name?

Leuit.19.c.12. Ezech.20.b.9. c.14. Sch. His meaning was to shewe how highly hee esteemeth the glory of hys name, to the end that seing punishment ready for vs, we should so much the more heedfully beware of abusing it.

Ma. May wee not then sweare by the names of Saintes, or by the names of other men or creatures?

Exod.22.b.11. Psal.63.b.12. Heb.6.d.16. Deut.6.b.13. and 10.d.20. Josua.23.b.7. Esa.65.c.16. Sch. No: For to sweare, is nothing els but to call vpon hym by whom wee sweare, to bee à witnesse that wee sweare true: and to bee à reuenger of our lying, if wee sweare false. Which honor of knowing, and punishing of all euill being due to Gods wisedome, and maiestie one-

ly,

ly, to geue to any other persons or creatures, were à most haynous sinne.

Ma. Rehearse the next commaundement.

Sch. The fourth commaũdement which is the last of ỳ first table, is this. * *Remember that thou keepe holy the Sabbat day. Sixe dayes shalt thou labour, & doe all that thou hast to doe. But the seuenth day is the Sabbat of the Lord thy God. In it thou shalt doe no maner of worke, thou, and thy sonne & thy daughter, thy manseruaunt, and thy maideseruaunt, thy cattell, and the straunger that is within thy gates. For in sixe dayes the Lord made heauen & earth, the sea, and all that in them is, and rested the seuenth day. Wherefore the Lorde blessed the seuenth day, and hallowed it.*

Exod.16.c.23. and 20.b.8.9.10.11. and 31.c.13. Leuit.23.a.3. Deut.5.c.12.13.14.15. Ezech.20.b.12. Gen.2.a.1.2.3. Heb.4.a.3.c.9.10.

M. What meaneth this word *Sabbat*?

Sch. Sabbat by interpretatiõ signifieth rest. And that day (for that it is appoynted onely for the worshipping of God) ỳ godly must lay aside all worldly businesse, that

Exod.16.d.23. Leuit.16.c.31. Jere.17.c.22. Luc.23.c.56. Ezech.46.a.3. Mar.6.a.2.

they may the more diligently intend to religion and godlinesse.

Ma. Why hath God set herein before vs an example of him selfe, for vs to followe?

Sch. Because notable and noble examples doe more throughly stir vp and sharpē mens mindes. For
Tob.2.b..12 Ioh.13.b.13.15. 1.Cor.4.b.15.16. and 11.a.1. seruauntes doe willingly followe their maister, & children their parents. And nothing is more to be
Eph.5.a.1. 1.Pet.2.b.21.f. 42. desired of men, thē to frame themselues to the example and following of God.

Ma. After what maner is this Sabbat day to bee kept holy?

Sch. The people must assemble
Mar.6.a.2. Luk.4.c.16. Act.13.b.27. Math.10.b.32. Psal.95.a.2. Esa.58.c.7. Math.11.c.13. Eph.3.b.21. 1.Cor.11.b.18. and 14.c.26. togither, to heare the doctrine of Christ, to yelde confession of their fayth, to make publike prayers to God, to keepe ỹ memorie of Gods workes, and to render thankes vnto him for his benefites, and to celebrate the holy sacramentes, which hee hath left vs.

Ma. Is there no more required of

vs

vs for the keeping holy of the Sabbat day?

Sch. This is the outward rest & keeping holy of the Sabbat day: besides the which there is à spirituall rest and sanctifying of it.

Ma. What is that?

Sch. That is when resting from wordly businesse, & frō our owne workes and studies, we yelde our selues wholy to Gods gouernāce, that he may doe his workes in vs: and when (as the Scripture termeth it) we crucifie our fleshe, we bridle the froward desires & motions of our hart, restrayning our owne nature, that wee may obey the wil of God, for thus doing our Sabbat day here vpō earth, shall most aptly expresse à figure & likenesse of that æternall and most holy rest, which wee shall for euer inioye in heauen.

Esa.1.c.14.16. and 58.d.13. Heb.4.c.9.16.

Gal.5.d.24. Coloss.3.a.5.

Ma. Shall it be inough to haue done these thinges euery seuenth day?

Sch. These thinges in deede euery

Psal. 1. 2. and. 34. 2. 4. Luk. 18. 2. 1. Eph. 5. c. 19. 20.

man priuately ought to recorde & thinke vpō euery day, but for our negligence & weakneſſe ſake, one certaine ſpecial day is by publicke order appoynted for this matter.

7

Ma. Hitherto thou haſt rehearſed me the lawes of the firſt table, wherin the true worſhipping of God, which is the fountaine of all good thinges, is breefly comprehēded, & all euill thinges to Godward be forbiddē. Now therfore I would haue thee tell mee what bee the duties of our Charitie and loue towards men, which dueties doe ſpring and are drawen out of the ſame fountaine, and which are contayned in the ſecond table.

Exod. 20. b. 12. Deut. 5. b. 16. Math. 15. 2. 4.

Sch. **The ſecond table beginneth thus:** *Honor thy father & thy mother, that thy dayes may bee long in the land which the Lord thy God geueth thee.*

Ma. What is meant in this place, by this worde *Honor?*

Gen. 1. 2. 8. Leu. 7. b. 10. 12.

Sch. *The honor of Parentes* cōteineth **loue, feare, and reuerence, and cōſiſteth**

sisteth in obeying thē, in seruing, helping, and defending them, and also in finding & releauing them, if euer they bee in neede. Colos. 3. c. 20. Heb. 12. c. 9.

Ma. Doth the lawe extend onely to parentes by nature?

Sch. All that bee in authoritie, or worthy of reuerence, are ment by the name of parentes: as princes, magistrates, ministers of the Church, scholemaisters, learned men, wyse men, aged men, men of worship, and such like. Deut. 17. b. 9. 10 Rom. 13. a. 1. Luk. 10. c. 16. Leuit. 19. c. 32. 1. Tim. 5. a. 1. Prou. 5. c. 13.

Ma. Why are princes, magistrates, and other superiours called by the name of *Parentes*?

Sch. To teach vs, that they are geuen vs of God, both for our owne, and the publicke benefite, & so by ỹ name of *Parentes* geuen to princes, magistrates, & other superiours, we are charged not onely to obey thē, but also to honor, & loue them. Rom. 13. a. 4. Heb. 13. c. 17.

Ma. What followeth?

Sch. That God will blesse them, who be obedient & geue due honor

Exod.20.b.12. Deut.5.b.16. Eph.6.a.2.3. to their parentes, princes, magistrates, & other superiours, with long & happy life. And on the cõtrary part it followeth, ỹ all such as do disobey or dishonor their parentes, princes, magistrates, or superiors, shal come to à sodain, speedy, and shameful death: or els shal lead à life more wretched and vile thẽ any death: and finally for their disobedience & wickednes, shal suffer euerlasting punishmẽt in hell.

Ma. Rehearse the sixth Commaundement.

Exo.20.b.13. Deut.5.c.17. Sch. *Thou shalt not kill.*

Math.5.c.21. and 19.c.18. Iacob.2.b.11. *Ma.* Shall wee sufficiently fulfill this lawe, if wee keepe our handes cleane from slaughter, and bloud?

Math.5.d.21. 22.23.24. Rom.3.c.13.14. 15. Gala.5.d.20.21. Iacob.3.c.14.d. 16. Sch. All thinges tẽding towards bloud sheading are also forbiddẽ, as mockes, reproches, quarelings, fighting, and such like.

Ma. What more?

Sch. God made his law not onely for outward workes, but also and cheefly for the affections of ỹ hart.

For

For anger, and hatred and euery desire to kill, to reuēge, or to hurt, is before God adiudged māslaughter. Therefore these also God by hys lawe forbiddeth vs. Math.5.d.22. Gal.5.d.20.21. 1.Joh.2.b.9.10. 11.

Ma. Shall we then fully satisfie the lawe, if we hate no man?

Sch. God in condemning hatred, requireth loue toward all mē, euē our enemies: yea so farre as to wish health, safety, and all good things to them, that wishe vs euill, & doe beare vs a hateful & cruell minde: and as much as in vs lyeth to doe them good, and to pray for them. 1.Joh.6.d.27.28. Rom.12.c.14. d.17.19.20.

Ma. What is the seuenth Cōmaundement?

Sch. *Thou shalt not commit adultery.* Exod.20.b.14. Deut.5.c.18

Ma. What doest thou thinke to be conteined therin? Math.19.c.18.

Sch. By this commaundement is forbidden all kinde of filthy lusts, all vnchastnesse of speach, all wātōnesse of coūtenance, & gesture, & all outward shew of vnchastitie, whatsoeuer it bee: Idlenesse like- Proverb.6.d. 24.25. Math.5.d.27. 28.29. Rom.13.d.13. 1.Cor.6.b.9.10. c.15.16.18.19. 1.Thess.4.a.3.4. 5.7. and 5.d.22.

Ezech.16.3.49. 56. Eccle.33.c.26.

wise, excesse of meate, drink, apparell, wāton playes, and pastimes, and whatsoeuer els may occasion any vncleannesse, either of body or minde, are forbidden by thys commaundement. For by this cōmaūdement, we are charged to keepe our mindes also cleane from vnchaste thoughts & desires, because

1. Cor. 3. d. 16. 17 and 6. c. 15. 19.

as well our soules as our bodies are the temples of the holy Ghost.

Ma. Goe on to the rest.

Sch. The eight commaundement is. *Thou shalt not steale.*

Exod. 20. b. 15. Matth. 19. c. 18.

Ma. What is forbidden by this Cōmaundement?

Sch. Not only those thefts, which are punished by mās lawe, are forbidden: but also wee are charged that wee deceaue no mā, in bying or selling, by vntrue & vneuē measures, or waights, or with disceitfull or naughtie wares: or by perueerting of iudgemēt with bribes or giftes, or by any deceitfull meanes. Farther al withdrawing

Prouerb. 11. 8. 1. & 20. b. 10. d. 23. 1. Thess. 4. b. 6. Tit. 2. c. 10.

Psal. 62. b. 10. Prou. 17. d. 23. Esa. 5. d. 23.

of

of other mens dueties, as with holding of the labourers hyer, refusing by couetousnesse to releaue the poore, to succour widowes, fatherlesse childrē, and raungers, to leaue the ignoraunt vntaught, the simple vncounselled, the wandering and erring vndirected, the sorrowfull vncomforted, and such like are by this law condemned. Ezech.22.b.12. Malac.3.b.5. 1.Tim.5.c.18. Prou.14.d.20. 11.c.31. Iacob.2.a.3.6. and 5.d.19.20. Leuit.19.b.9.10 and.23.d.22. Deut.22.a.1.2. 3.4.& 24.c.15.17. 19.& 27.c.17.18. 19.

Ma. Is any more conteined in this Commaundement?

Sch. Yea forsooth. For all purpose and desire to make our gaine of others losse is forbiddē by this law. For that which is wrong before mā to doe, the same is euill before God once to will, or desire. Zach.8.c.16.17. Act.20.g.33.

Ma. What is the ninth Commaundement?

Sch. *Thou shalt beare no false witnesse against thy neighbour.* Exod.20.c.16. Deut.5.c.20. Matth.19.c.18.

Ma. What is the meaning of thys Commaundement?

Sch. In this lawe we are forbidden, not onely open and manifest Exod.23.a.1. Leuit.19.b.11.12

Deutro.9.d.18.19
Psa.15.a.3.
Soph.3.b.13.
periurie, & breaking of our othe: but also all lying, sclanders, backbitings, and euil speakings, wherby our neighboz may lose his good name: and all flattery and dissembling wherby he may take harme. And that neither our selues at any tyme speake any false, oz vntrue thyng, neither by wozds, writing, oz silence, allow the same in other. But that wee euer loue, followe, maintaine, & vpholde the trueth.

Math.19.c.18.
Luke.3.c.14.
1.Pet.2.a.1.2.

Prou.3.a.3. and 12.c.17.19. and 23.d.23.
Eccle.37.c.15.
2.Cor.13.c.8.
Ephe.4.d.25.

Ma. Is there yet any more ment by this lawe?

Sch. God who knoweth ỳ secrets of our hartes, when he forbiddeth euill speaking, doth therwith also forbid wzōgfull misdeaming, and euill thinking of our neighbours Yea and he chargeth vs, as farre as truth may suffer, to thinke well of them, & to our vttermost power to preserue their good name.

Math.7.a.1.
Rom.14.a.4.
1.Cor.13.b.5.7.

Ma. Now remaineth the last Commaundement.

Sch. *Thou shalt not couet thy neighbours*

bours house. Thou shalt not couet thy neighbours wife, nor his seruaunt, nor his maide, nor his Oxe, nor his Asse, nor any thing that is his. Exod.20.c.17. Mich.2.a.1.2. Rom.7.b.7. and 13.b.14. 1.Cor.10.b.6.

Ma. What is more commaunded here, then was before?

Sch. God hath before forbidde euill doinges, and corrupt affectiõs of the minde: but now hee requireth of vs à most precise purenesse, that wee suffer not any desire, be it neuer so light, nor any thought, be it neuer so small, in any wise swarue ing frõ right, once to creepe into our hart. For it is meete that euen in our very harts & mindes should shine before god, most perfect purenesse and cleannesse. For no innocencie & righteousnesse, but that which is most perfect, can please him: wherof he hath also set before vs this law, as à most perfect rule. Esay.1.c.16. Gal.5.b.24. Jere.4.b.14. Ezech.18.c.31. Math.5.a.8. Rom.12.a.2. Psal.5.a.4.5. 2.Cor.6.c.14.

Ma. Now thou hast breefly told the meaning of the tenne Commaundemẽtes, tell me, cã not all these things, that thou hast seuerally & particularly

ly declared, bee in fewe wordes gathered as it were, into one ſumme?

Sch. Yes verely, ſeing that Chriſt our heauēly ſcholemaiſter hath cōpriſed the whole pith & ſubſtaunce of the lawe in à ſumme, & ſhort abridgemēt, in thys maner, ſaying:

Thou ſhalt loue the Lord thy God with all thy hart, with all thy ſoule, with all thy minde, and with all thy ſtrēgth. And this is the greateſt cōmaundement in the law. And the ſecond is like vnto this: Thou ſhalt loue thy neighbour as thy ſelfe: for in theſe two commaundementes are conteined the whole Lawe, and the Prophets.

Math. 22. d. 37. Mar. 12. f. 30. Luke. 10. f. 27.

Ma. What maner of loue of God, doeſt thou take to be here required?

Sch. Such as is meete for God, that is, that we acknowledge him both for our moſt mightie Lorde, and our moſt louing father, & moſt mercifull Sauiour. Wherefore to hys loue, is to bee adioyned, both reuerence to hys maieſtie, and obedience to hys will, and affiance in his goodneſſe.

Deut. 10. f. 12. 17. 20. Pſal. 25. a. 1. and 31. a. 1. and 96. b. 7. 8. 9. and 118. b. 8.

Ma.

Ma. What is meant, by all the hart, all the ſoule, all the ſtrength?

Sch. Such ſeruẽcye, and ſuch vnfaynednesse of loue, that there be no roome for any thoughts, for any deſires, for any meaninges, or doinges, that diſagree from ẏ loue of God. For euery godly man loueth God, not onely more dearely than all his, but alſo more dearely than hym ſelfe.

Deut.6.c.17.18. and 30.b.6. Ioſu.23.c.11. Joh.14.b.15.c. 21.23.24. and 15. b.10. Matth.10.d.37. 38. Luk.14.c.26.

Ma. Now, what ſayeſt thou of the loue of our neighbour?

Sch. Chriſtes will was that there ſhould be moſt ſtraight bondes of loue among hys Chriſtians. And as we be by nature moſt inclined to ẏ loue of our ſelues, ſo cã there not bee deuiſed a plainer, nor ſhorter, nor more pithy, nor more indifferẽt a rule of brotherly loue, than that which the Lord hath gathered out of our owne nature, & ſet before vs: that is, that euery man ſhould beare to hys neighbour the ſame good will, that he beareth to hym

Joh.13.d.34.35. 1.Cor.13.b.4.5. &c. Eph.5.a.2.d.29. Phil.2.a.1.2.3. 1.Theſ.4.b.9.c. Matth.7.b.12. and 22.d.39.

Luk.6.d.31. Rom.13.c.8.9.10. 1.Cor.13.b.5.6. &c.

him self. Wherof it followeth, that wee should not doe any thyng to our neighbour, nor say, nor thinke any thynge of him, whiche wee woulde not haue other to doe to our selues, or to say, or to thinke of our selues.

Ma. How farre extendeth the name of neighbour.

Sch. The name of neighbour contayneth, not onely those that dwel neare vs, or bee of our kinne and aliance, or frendes, or such as be knitte to vs in any ciuile bonde of loue, but also those, whō we know not, yea and our enemyes.

Math.5.g.43.44 Luk.10.f.33.36.37. 1.Thess.4.b.9.10.

Ma. Seing then the lawe doth shew a perfecte manner of worshipping God aright, and of neighborly loue, ought wee not to liue wholy according to the rule therof?

Sch. Yea certainly, and so much that God promiseth life to them that liue according to the rule of the lawe: and on the other side threatneth death to them that breake

Deut.8.a.1. and 11.d.22.28. and 30.c.15.17. Math.19.c.17. Joh.12.g.50. Rom.6.d.23. and.10.a.5.

breake hys law, as is aforesayd.

Ma. Doest thou thē thinke them to bee iustified, that doe in all thinges obey the lawe of God?

Sch. Yea surely, if any were able to performe it, they should be iustified by the law: but wee are all by Rom.10.a.5. Gen.6.b.5.and 8.b.21. Prou.20.b.9. Rom.7.c.14.15. Gal.2.b.16. original corruption of our nature, of such blindnesse, wickednesse, & frowardnesse, that we can neither vnderstād, nor are able, or willing to doe our duetie required by the law. And though there bee some one found that performeth some one or two outward points of the law, yet doth he offend in diuers other: and the hart of man is euer swarming from the inward iustice and innocencie required by ỹ law. Prou.20.b.9. Wherfore none can be iustifyed by the law before God, for hee pronounceth them all to bee accursed and abominable, that doe not fulfill all thinges that are contained in the law. Deut.27.b.26. Gal.3.b.10. Iacob.2.c.10.11.

Ma. Doth then the lawe set all men

in

in this remedilesse estate?

Sch. The vnbeleeuing & the vngodly ẏ law doth both set, & leaue in such case, as I haue spokē: who as they are not able to fulfill the least iote of the law, so haue they no affiance at all in Gods mercy through Christ. But among the godly the law hath other vses.

Deut. 27. b. 26. Rom. 3. b. 10. &c. and 8. b. 7. 8. Eph. 5. b. 5. 6. Iacob. 2. b. 10.

Ma. What vses?

Sch. First the law setting the perfect rule of righteousnesse before our eyes, sturreth vp our diligence to direct our liues therafter.

Deut. 6. b. 6. 7. Iosua. 1. b. 7. 8. Psal. 1. a. 2. and 119. the whole.

Ma. What more?

Sch. Secondly whē we perceaue that the law requireth things far aboue mans power, and doe finde our selues to weake for so great à burden, the law doth rayse vs vp to craue strēgth at ẏ Lords hand.

Rom. 3. c. 19. and 7. c. 14. 15. 2. Cor. 3. b. 5. Psal. 119. a. 5. 12. 27. 28. b. 33. 34. &c.

Ma. Proceede.

Sch. Further when we behold in the law, as it were in à glasse, the spottes and vncleannesse of our selues, it bridleth vs, that wee trust

Rom. 3. b. 10. 11. 12. c. 19. 20. and 7. b. 7.

truſt not in our owne innocencie, and ſtayeth vs from being proude in the ſight of God.

Ma. Say on.

Sch. When wee finde in our conſciences that we be guilty of ſinne, which is the breach of Gods law, and doe knowe alſo that by ſinne we doe deſerue the curſe and moſt heauy wrath of God, and that the rewarde of ſinne, is not onely all worldly miſery, bodily diſeaſes, & death, but alſo æternall damnatiō and death euerlaſting: the lawe ſhewing vs to be in this moſt damnable eſtate, ſtriketh our hartes with feare, and with wholeſome ſorrow, and driueth vs to repentaunce, and to ſeeke pardon of our ſinnes, righteouſneſſe, and life euerlaſting (which wee can not haue by the law) by and through Chriſt our Sauiour onely.

Prou.10.b.9. 1.Ioh.3.a.4. Deut.27.b.26. Gal.3.b.10. Rom.1.c.18. and 2.b.8. and 4.c.15. and.6.d.23. 2.Cor.3.b.7.9. Ephe.5.b.5.6. Rom.3.c.20.21. 22. and 5.c.15.16 &c. Gal.2.c.16.

Ma. Then, as far as I perceaue, thou ſaieſt that the lawe is as it were a certaine ſchoolmaiſter to Chriſt, to lead

Rom.10.a.4. Gal.3.b.10.11 & 4.a.24.

vs the right way to him, by knowing of our selues, and by repentaunce, and fayth.

Rom.3.d.33.& 7.c.12.13.16. Gal.3.c.20.

Sch. **Yea forsooth: and with all, it right well appeareth that the law is not geuen in vaine, though men bee farre vnable to doe their duetie required in the lawe.**

Ma. Thou saiest true. Now my deare childe, sith thou hast, so much as it may be in a short abridgemẽt, largely answered this matter of the law & obediẽce: good order requireth that we speake next of the Gospel, which conteineth the promises of mercy through Christ, to them that haue broken Gods lawe, and be sory therfore, to the which Gospell faith hath specially respecte. For this was the second point in our deuision, and this also the very orderly course of those matters, that wee haue treated of, hath as it were by the hand, brought vs vnto: Tell mee therefore what is the summe of the Gospell, and of our fayth.

Sch.

Sch. Euen the same wherein the cheefe articles of ỳ Christian faith, haue beene in old time breefly knit vp, & conteined, and which is commonly called the *Creede*, that is, our *Beleefe*.

Ma. Rehearse mee thy Beleefe.

Sch. *I beleeue in God the Father almightie, maker of heauen and earth. And in Iesus Christ his onely sonne our Lorde. Which was conceiued by the holy Ghost, borne of the virgine Mary. Suffred vnder Ponce Pilate, was crucified, dead, & buryed. Hee descẽded into hell. The third day hee rose againe from the dead. Hee ascended into heauen, and sitteth at the right hand of God the father almightie. From thence shall hee come to iudge the quicke and the dead. I beleeue in the holy Ghost. The holy Catholicke Church. The Communion of Saintes. The forgeueneſſe of sinnes. The resurrection of the body. And the life euerlasting, Amen.*

M. Into how many partes doest thou deuide this whole cõfession of faith?

Sch. Into fower principall parts:

in the first whereof is entreated of God the father, and ỳ creation of all things: in ỳ second, of his sonne Jesus Christ, which part cõteineth the whole summe of the redemption of man: in the third, of the holy Ghost: in the fourth, of the Church and of the benefites of God toward the Church.

Ma. Goe forward then to declare me those fower partes in order: And first, in the very beginning of the Creede, what meanest thou by this worde *Beleeue.*

Math.10.f.32. and 28.d.19. Joh.1.b.12.13. Rom.1.b.17. and 10.b.9. Gal.3.d.26. Heb.4.d.14.

Sch. I meane thereby that I haue a true and a liuely fayth, that is to say, a Christian mãs fayth in God the Father, God ỳ Sonne, & God the holy Ghost, and that I doe by this forme of cõfession testifie and approoue the same fayth.

Ma. Tell mee as plainly as thou canst, what that same liuely, true, and Christian fayth is.

Heb.1.b.12.13. Rom.8.a.1.b.14. 9.38.39.

Sch. Fayth is an assured knowledge of the fatherly good will of God

God towarde vs through Christ, and an affiance in the same goodnesse, as it is witnessed in the Gospell: which faith hath coupled with it an endeuour of godly life, that is, to obey the will of God the father. Colos.2.a.2.3. Heb.10.d.22.23 and 11.a.1. Psal.1.a.3. Math.7.c.17. 18. & 13.c.23. Gal.5.a.6. 1.Pet.1.c.13.14. 15.

Ma. Than thou hast learned, that no vngodly persons, which eyther despeire of Gods mercy, or feare not his iustice, but lead a wicked lyfe carelesly, can haue the true Christian fayth, though they doe rehearse the wordes thereof with their tong.

Sch. So I haue learned in deede.

Ma. Seing there is but one God, tell mee why in the confession of the Christiã faith, thou rehearsest three, the Father, the Sonne, and the holy Ghost.

Sch. Those bee not the names of sondry Gods, but of three distinct persons in one Godhead. For God the Father, God the Sonne, and God ỹ holy ghost, being three persons, are one onely God, as wee Math.3.c.16.17 and 28.d.19. 1.Joh.5.b.7. Joh.10.f.30. and 14.b.7.8.9. 10.11. 1.Cor.8.a.5.6.

are taught by the holy scriptures, which wee ought readily to beleeue, rather then curiously to
Prou.25.b.26. search the infinite depth of so secret and hidden a mystery.

Ma. Thou sayest true: goe forward therefore: why callest thou God, father?

Sch. First and principally for that
Psal.2.b.7. Math.3.c.17. Joh.1.b.14. Rom.15.b.6. 2.Cor.1.a.3. Gen.1.d.27. Malac.1.a.6. and.2.b.10. Joh.1.b.12. and 3.a.3.5. Rom.8.c.15.16. 17. Galat.4.a.5.6. Eph.1.a.5.6. Tit.3.b.7. 1.Pet.1.a.3.4. b.23.
he is the naturall father of his onely sonne Iesus Christ. Secondly for that hee is our father, both for that hee created vs, and gaue life vnto vs all: and also for that hee hath heauenly begotten vs againe through the holy Ghost, & by faith in his true and naturall sonne Iesus Christ, he hath elected & adopted vs his childrē, and through the same Christ, hath geeuen vs his kingdome, and the enheritaunce of euerlasting life.

Ma. Why doest thou name God almightie?

Sch. For that he made all things,
Esa.40.c.21.22. &c. and hath all thinges vnder hys power,

power, to order thē after his will. Math.5.8.45. and 10.c.29. Eph.1.b.11. Heb.1.8.2.3.

Ma. Be wicked spirites and euil men also subiect to Gods power.

Sch. Els could wee neuer bee out of feare, if they might haue any power ouer vs without the wil of God. But we are vpholdē by this comfort, ỳ neither deuils nor wicked mē cā once stirre but at Gods will or sufferaunce: and that wee are so vnder the protection of our almightie father, that not so much as one heare of our head cā fall to the ground but by his will, who beareth vs so good will. Job.1.b.10.11.12 Math.8.d.31.32 Luke.12.d.31.32 Joh.10.f.28.29. and 19.b.10.11. Act.2.d.23.24. and 4.f.27.28. and 12.f.11. Luke.12.b.7. and 21.d.18.

Ma. What is it added that God is the creator of heauen and earth?

Sch. Because the greatnesse, wisedome, & goodnesse of God, which are of thēselues incomprehensible, are to bee seene in hys workes, as it were in a glasse. For when wee see that same vnmeasurable greatnesse of the world, and all ỳ parts thereof to bee so framed, as they could not possibly in beutie bee fai-

Psal.19.a.1. and.50.b.6. Rom.1.c.19.20.

rer, nor for profite bee better, wee forthwith therby vnderstād ẏ infinite power, wisedome, & goodnesse of the workman & builder thereof.

Ma. How doest thou say that God created all thinges?

Gen.1.a.1.&c. Psal.33.b.6.7. and 89.b.11. Joh.1.a.3. Act.14.c.15. 1.Cor.8.a.6. Heb.1.a.2.

Sch. That God the most good & mightie father, at the beginning and of nothing, by ẏ power of hys worde, that is, of Jesus Christ his sonne, framed & made this whole visible world, & all thinges what soeuer they bee that are contained therin, and also the vncorporal spirites, whom wee call angells.

Colos.1.c.16.

Ma. But doest thou thinke it godly to affirme, that God created all spirites, euen those wicked spirites, whom wee call deuills?

Gen.1.d.31. Joh.8.f.44. Jud.b.6.

Sch. God did not create thē such, but they by their own euilnesse, fel from their first creation, without hope of recouery, & so are they become euil, not by creation and nature, but by corruption of nature.

Ma. Did God thinke it inough to haue

haue once created all thinges, and then to caſt away all farther care of thinges from thence forth.

Sch. No. But as God hath created all, ſo hee vpholdeth, & gouerneth all: elſ would all ſoone runne to vtter ruine. Pſal. 75. a. 3. & 104. b. 8. 9. &c. and 145. c. 14. 15. & 147. a. 5. 6. &c. Coloſ. 1. b. 16. 17 Heb. 1. a. 2. 3.

Ma. To what end doeſt thou thinke that almightie God hath created, and doth gouerne all thinges.

Sch. The world it ſelfe was made for man, and all thinges that are therein were prouided for the vſe and profite of man. And as God made all other thinges for man, ſo made he man him ſelf for hys own glorye. Gen. 1. b. 28. 29. Pſal. 8. b. 6. 7. & 104. c. 14. 15. &c. Prou. 16. a. 4. Eſay. 43. b. 7. Rom. 11. e. 36. Coloſſ. 1. c. 16.

Ma. What haſt thou thē to ſay of the firſt beginning & creation of man?

Sch. That which Moyſes wrote, that is: That God faſhioned the firſt mā of clay, and breathed into him ſoule and life: and afterward out of the ſide of mā being caſt in à ſleepe, hee tooke out woman and brought her into ý world, to ioyne Gen. 1. b. 26. & 2. b. 7. c. 18. 20. d. 21. 23.

her to mā for an helper and à companion of hys life.

Ma. Where at this day there is to be seene in both men and women, so great corruption, wickednesse, and peruersnesse, did God create them such from the beginning?

Gen.1.d.26.27. 31. Coloss.3.b.10. Sch. Nothing lesse. For God being most perfectly good, can make nothing but good. God therefore at the first, made man according to his owne Image and likenesse.

Ma. What is that Image, according to the which thou sayest that man was fashioned?

Deut.32.a.3.4. Rom.9.c.14. Coloss.3.b.10. 1.Joh.1.b.5. and 2.d.29. and 3.a.3. Sap.1.c.13.14. &c. Sch. It is most absolute righteousnesse, and most perfecte holinesse, which most properly belongeth to the very nature of God, the which image was in man, vntill man by blottes of sinne marred the same.

Ma. Tell me how this came to passe.

Gen.3.a.1.2. &c. Sch. The woman deceaued by the deuill, perswaded the man to taste of ỳ fruite which God had forbidden them: wherby ỳ image according

ding to the which they were created, was defaced: and both they and their posteritie became disobedient to God, froward & vnable to all goodnesse, and subiectes not onely to all worldly miseryes, bodily diseases, and temporall death, but also vnto æternall death, and euerlasting damnation.

Sap.1.c.13.14. 1.Cor.2.b.14. Rom.8.b.7.8. 2.Cor.3.b.5. Rom.6.b.23. Eph.5.b.5.6.

Ma. But may it not seeme that God did too rigorously punishe the tasting of one Apple.

Sch. Let no man extenuate ỳ most hainous offence of man as à small trespasse, and wey the deede by the Apple, and by the onely excesse of gluttony. For hee with his wife, catched and snared with ỳ guilefull allurem̃etes of Sathan, by infidelitie reuolted frō the trueth of God, to à lye: hee gaue credite to the false suggestions of ỳ Serpēt, wherein hee accused God of vntrueth, of enuie, and of malicious withdrawing of some goodnesse: hauing receaued so many benefits,

Gen.3.a.3.4.5. 6.b.11.b.22.

Gen.1.b. 26.29 Psal.8.b.4.5.6. &c. and 104.c.14 15.

hee

hee became most vnthankefull toward God the geeuer of them: hee the childe of the earth, not contented that hee was made according to the image of God, with intollerable ambition & pride, sought to make himselfe equall with ỳ maiestie of God. Finally hee withdrew him selfe frõ allegeance to hys creator, yea and malepertly shooke of hys yoke. Vaine therefore it is to extenuate the sinne of Adam.

Gen.1.d.26.27. Colos.3.b.10.

Ose.6.b.7.

Ma. But why should all the posteritie for the parẽtes fault loose all that felicitie, and fall to all miseries?

Sch. God indued Adam with those ornamentes, to haue them or lose them to hym and his, that is, to all mankinde. And it could not otherwise bee, but that as of an euil tree euill fruites doe spring, so of Adam being corrupted with sinne, all the issue that came of him must also be corrupted with that originall sin. Howbeit we neede not so much to complaine vpon our father Adam, seing

Matth.7.c.18. and 12.c.33. Rom.5.b.12. c.14.17.&c.

ſeing our ſelues by our many and great ſinnes are moſt deſeruedly fallen into all miſeries, death, and damnation: for deliuery from the which there remaineth no helpe or remedie in our ſelues, nor in any other creature. Oſee.6.b.7. Rom.6.d.23. 2.Cor.11.a.3. Eph.5.b.5.6.

Ma. What hope and comfort then is left, and in whom remayneth it?

Sch. God promiſed that ỳ ſeede of the womā, which is Jeſus Chriſt, the ſōne of ỳ virgine Mary, ſhould bruſe the head of the Serpēt, that is, of the deuill, who deceaued thē: and ſo ſhould deliuer them & their poſteritie that beleeued the ſame. And this is it, which now followeth in ỳ ſecond part of the Creede: *I beleeue in Ieſus Chriſt. &c.* Gen.3.c.14.15. Rom.5.c.15.16. &c. Gala.3.c.16.19. Heb.2.d.14.15. 16.

Ma. What ſignifieth this name IESVS?

Sch. Jeſus is in our tongue as much to ſay as the Sauiour. For Jeſus Chriſt the ſonne of God & the ſonne of ỳ virgine hath deliuered & ſaued vs, which were holden Math.1.d.21 Act.10.f.38. Coloſſ.1.c.13.14. Heb.2.d.14.15. 1.Joh.3.b.8.

den bonde with wickednesse, and thrall in the foule bondage of ỹ old Serpent the deuill, & were wrapped in ỹ snares of æternall death.

Ma. Who gaue him the name of IESVS?

Math.1.d.21. Luk.1.c.31. and 2.c.21. Sch. The angell by the commaūdement of God him selfe.

Ma. Now tell me what meaneth the name of CHRIST?

Sch. It is as much to say, as annoynted, wherby is meant that he by ỹ holy Ghost is annoynted the soueraigne king, priest, & prophet.

Psal.2.a.6. Esa.61.a.1. Dan.9.d.24.25. Luk.4.c.18. Act.4.c.27. Act.10.f.38. Heb.1.c.9.

Ma. Is Christes kingdome a worldly kingdome?

Sch. No: but a spirituall and æternall kingdome, that is gouerned, and ordred by the word and spirit of God, which bring with them righteousnesse and life.

Luke.1.c.32.33. Joh.18.f.36. Colloss.1.c.13.14 2.Tim.4.a.1.

Ma. What fruite take wee of thys kingdome?

Sch. It furnisheth vs with strēgth and spirituall armour to vāquishe the flesh, the world, sinne, and the deuill,

Rom.13.d.12.&c. and 16.c.20. 2.Cor.10.d.4.5. Eph.6.b.10.11. &c.

deuill, the outragious and deadly enemies of our soules: and to liue vertuously and holily.

Ma. What maner of Priest is Christ?

Sch. The greatest and an euerlasting priest, which onely is able to appeare before God, onely able to make the sacrifice that God will allow, and accept, and onely able to appease the wrath of God. Psal.110.b.4.5. Heb.4.d.14.15. &c. and 5.b.6.7. and 7.a.2.3.b. 11.12.&c. and 9. d.13.14.

Ma. To what commoditie of ours doth hee thus?

Sch. For vs hee craueth and prayeth peace and pardon of God, for vs hee appeaseth ý wrath of God, and vs he recõcileth to his father. For Christ alone is our Mediator, by whome wee are made at one with God. Yea he maketh vs as it were fellow Priestes with him in his Priesthoode, geeuing vs also an entrie to his father, that wee may with assuredneſſe come into his presence, and bee bolde by him to offer vs and all ours to God the father in sacrifice. Joh.14.d.27. Act.10.f.36. Eph.2.c.14.15. &c. Coloss.1.c.20. Heb.9.d.14.15. 1.Tim.2.b.5. Rom.8.c.15. and 12.a.1. Gal.4.a.5.6. Eph.3.b.12. Heb.4.d.15.16.

Ma.

Ma. What maner of Prophet is Christ?

Sch. Whereas men despised all other Prophetes & teachers the seruauntes of God, Christ himself the sonne of God, and Lord of all prophets, came downe from heauen hys fathers Ambassador and messenger to men, fully to declare hys fathers will, and to instruct mē in the right knowledge of God, and of all trueth. And so in the name of Christ are cōtained those three offices which the sōne of God receaued of his father and fulfilled, to make vs partners with hym of all the fruite therof. For the sonne of God is not onely called, and is in deede Jesus Christ, that is, the sauiour, King, Priest, and Prophet, but also hee is so for vs, and to our benefite, and saluation.

Luk.7.c.16. Act.7.c.37. Heb.1.a.1.2. Joh.8.d.26. c. 40. and.15. c.15. and 17.a.6.&c. and 18.g.37.

Ma. How doest thou call *Christ the onely sonne of God*, seing all the godly are also named the children of God?

Sch. For that Christ is the onely natu-

Psalm.2.c.15. and.3.d.17.

naturall sonne of God, of one substance with ỳ father. And we being by nature the children of olde Adam, are made ỳ childrẽ of God by adoption, grace, and fauour through Christ our Sauiour. Joh.1.b.14.c.14. and 14.b.10.11. Heb.1.a.2.3. and 5.b.5. Rom.8.c.14.15. Gal.4.a.4.5. Ephe.1.a.5. 1.Joh.3.a.1.

Ma. What meaneth it, that thou doest call Christ *our Lorde?*

Sch. For that the father hath geuẽ hym dominion ouer men, angells, and all things, and that he gouerneth ỳ kingdome of God, both in heauẽ, and in earth, with his own will and power. Matth.9.a.6. and 10.a.1. & 21. c.18.& 28.b.18. Luke.1.b.32.33. Eph.1.b.20.21. &c.

Ma. What more?

Sch. Hereby are all the godly put in minde, that they are not at their owne libertie, but ỳ both in their bodies and soules, and in their life and death, they are wholy subiecte to their Lord, to whom they ought to bee obedient & seruiceable in all thinges, as most faithful seruants. Deut.10.b.12.c.20. Malach.1.b.6. Luk.9.c.23.24. and 14.c.26.27. Heb.2.a.5.6.&6. b.9.10.

Ma. What followeth next?

Sch. Next is declared how he toke vpon hym mans nature, and hath

perfoꝛmed all thinges needefull to our saluation.

Ma. Was it then necessary that the sonne of God should be made man?

Sch. Yea: foꝛ necessary it was that what man had offended against God, mã should abye and satisfye it: which most heauy burthẽ none but Jesus Christ, both God & man was able to beare: Neither could there bee any other Mediatoꝛ to make peace betweene God & man, but Jesus Christ both God & mã.

Matth. 8. c. 17. and 17. b. 22. 23. and 20. b. 18. 19. Joh. 1. b. 14. and 11. c. 50. 51.

Rom. 5. c. 15. &c. 1. Cor. 15. c. 21. 22 Phil. 2. a. 6. 7. &c Heb. 2. b. 9. 1. Tim. 2. b. 5. Heb. 9. b. 14. 15. and 9. d. 24. 1. Pet. 2. d. 21. 24.

Ma. What followeth?

Sch. That *hee was conceaued of the holy Ghost, borne of the Virgine Mary.*

Ma. And why was hee not begottẽ after the vsuall and naturall maner?

Sch. Because hee, who came to cleanse vs from our sinnes, must needes bee cleane from sinne hym selfe. And therfoꝛe was that most pure Lambe of God Jesus Christ by the marueious woꝛking of the holy Ghost, conceaued & boꝛne of the Virgine Mary without sinne.

Joh. 1. c. 29. b. 36 1. Cor. 7. b. 7. 8. Heb. 4. d. 15. and 9. d. 14. Matth. 1. c. 23. Luke. 1. c. 31. 35.

Ma.

Ma. Why is the Virgine Mary by name expressed.

Sch. That Christ may bee knowē to bee that true seede of Abraham, and Dauid, of whom it was from God foretolde and foreshewed by the prophecies of the Prophets: of the which Abrahā, and Dauid, the Virgine Mary lineally descended. Gen.22.d.18. Esa.11.a.1. Mach.1.a.1.&c. and 22.d.42. Rom.1.a.2.

Ma. Proceede in rehersing thy beleef.

Sch. *Hee suffred vnder Ponce Pilate, was crucified, dead, and buried.* 20

Ma. Why doth the Creede omit the story of his life, & passeth straight frō his birth to his death?

Sch. Because in the Creede are rehearsed onely the cheefe pointes of our redemption, and such thinges as so properly belōg to it, that they containe as it were the substance thereof. Esa.53. Act.13.d.23.27. &c.

Ma. Rehearse the order of his death somewhat more plainly?

Sch. Hee was most wickedly betrayed by Judas his owne disciple, who was wyth money

Math.26.b.14. 15.&c. and 27. the whole. Mark.14.e.45. &c. and 15. the whole. Luk.22.e.47.&c. and 23.whole. Joh.18.and 19. whole.

corrupted and hyred therunto: hee was forsaken of all his disciples: denied & forswore by Peter: falsely and malitiously accused by the Jewes: condemned by Pilate the Romane President: he was buffeted, scourged, crowned wt thorne, and clothed in purple, and otherwise abused & scorned, both most cruelly and spitefully: and finally with hys crosse layd vppon hys necke, he was hailed out of the City vnto ỹ place named Caluarie: where betweene two theeues they vilanously nayled him vppon the crosse: vpō ỹ which being extremely tormēted, hee suffred most painfull, and shamefull death: sustayning with all tormentes of minde more cruel then any bodely death.

Ma. Did Christ suffer all this willingly, or vnwillingly?

Math.26.d.37. 38.39.41.42.f.53. and 20.d.28. Mar.10.f.45. Joh.10.c.11.15. d.17.18. Philip.2.b.8. Luke.23.e.34.

Sch. Notwithstanding that thys most vile & cruell death was most terrible vnto his humaine nature, yet did he submit his will vnto his fathers will, who had appointed

hym vnto the ſame, and ſo hee ſuffred the ſayd vile reproches, torments, and moſt cruell death, both willingly, obeying his father: and moſt pacientlỹ, praying for thoſe, who crucified him.

Ma. Why would God haue his moſt innocẽt ſonne to ſuffer ſuch a ſhamefull and painefull death?

Sch. Chriſt became our ſuretie & pledge vnto his father, to anſwere, paye, & ſuffer, whatſoeuer we did owe, and had deſerued. And therfore he (though him ſelf moſt innocent) ſuffered for vs moſt wicked ſinners. And hys father layde our burthen vppon him, according to the rigour of the law and iuſtice: that for his ſake he might deale moſt mercifully with vs.

Eſay. 53. the whole. Rom. 1. 8. 3. 2. Cor. 5. d. 21. Gal. 1. 8. 4. Eph. 1. 8. 3. &c. b. 7. &c. Coloſſ. 1. c. 13. 14. and 2. c. 13. 14. 1. Pet. 3. d. 18. and 4. 8. 1. Joh. 3. c. 16. 2. Cor. 15. d. 21.

Ma. Rehearſe me then the ſumme of thoſe benefites which wee inioye by Chriſtes death?

Sch. Chriſt, as I before touched, yelded himſelf in our ſtead & place, to ſatiſfie for our ſinnes before god

In the places next before noted.

Rom.5.b.8.10. 11. 2.Cor.5.d.18. 19.20.21. Eph.2.c.12.13. 14.17.&c. Heb.7.d.26.27 and 9.d.12.14 & 10.c.12.14.17.

his father: to appeale ỹ wrath of God towards vs for our disobedience, by the sweete sacrifice of hys obedience, and to make vs at one with God: And so Christ the most innocēt Lābe of God was bound, to set vs sinners at libertie, who were thrall vnto Sathan, death, & damnation. Christ most giltlesse was accused & condemned by the sentēce of a worldly iudge, that he might acquit vs most giltie, & most worthy to bee condemned, before the heauēly iudgemēt seate: Christ by hys precious bloud shed for vs, hath cleansed and washed away the spottes and filth of our sinnes: and finally Christ by his vndeserued reproches, most painfull, and shamefull death, hath deliuered vs from æternall payne, shame, and death euerlasting, which wee had most iustly deserued by our sinnes: which sinnes are buryed w̄ Christ, and cleane remoued frō the sight of God. And so all Christes suffe-

Rom.8.a.1.2. c.33.34. Col.1.c.13.14. &c.d.20.21.

Esai.53.b.7. Heb.9.d.14. 1.Ioh.1.b.7. Apoc.1.b.5. 1.Pet.2.d.21. 22.&c. Rom.4.b.7.8. Coloss.2.c.13.14 Heb.10.c.17. Rom.8.c.1.2.

ring

ring is a medicine and remedy to all our miseries, whereinto we are fallen, either originally by Adam, or afterwardes by our owne wickednesse, so that wee faithfully beleeue in him, and embrace him.

Ma. Notwithstanding we doe suffer death of the body, which is a parcell of the punishment due to sinne.

Sch. Death of ꝑ body, which without Christ was the gate to hell: is now by Christ made to all that beleeue in hym, the gate and passage vnto heauen: euen as hee him selfe did by death enter into hys kingdome: so that death, which before was à punishment, is now by Christ become à vantage.

Luk. 23. f. 43. Jan. c. 25, 26. 1. Cor. 15. c. 18. 22 g. 54. 55. &c. 1. Thess. 4. c. 13. 14 Phil. 1. c. 21. 23. Apoc. 14. c. 13.

Ma. Cõmeth there any other profite vnto vs by the death of Christ?

Sch. Christes suffering and death, is not onely à medecine of our miseryes, as I before noted, but also an example for vs to followe.

Eph. 5. a. 1. 1. Pet. 2. b. 2 &c. and 4. a. 1. 2. &c.

Ma. Declare that more plainly.

Sch. We ought after his example

Joh.13.b.15.&c. Eph.5.a.2. 1.Pet.2.d.21.&c. and 4.a.1.2.&c. 1.Joh.2.a.6.

to be obediēt vnto the will of God our heauēly father, and patiently to take all iniuries at mēs hands: and to crucifie ẏ wicked lustes of the flesh, and to be as dead and buried vnto sinne, so that we sinne no more hereafter, after ẏ example of Christ our sauiour, who was crucified, dead, & buried for sinne. And in deede naughtie lustes (which otherwise are vnbridled) are in those, who by fayth doe cleaue vnto Christ, by the vertue of hys death as it were crucified, and the burning heate of them so quēched by hys bloud, that they may easely bee brought to obey the spirit. So that wee are holpen by the vertue of hys death, to performe ẏ which we are moued vnto by the example of hys life, and death.

Rom.6.a.2.4.7.b.11.&c. Gal.2.d.20. and 5.d.24. Colos.2.c.13.&c.

Ma. Are we not hereby put in minde of our duetie also toward Christ?

Sch. We are in deede taught that we are not our owne, to doe what wee liste; but that wee are wholy

Rom.14.b.7.8. 1.Cor.6.d.20. & 2.Cor.5.d.15. 1.Thes.5.b.10.

Christes

Christes, who hath so dearely bought vs, most bounden to obey him, & to doe hys will: most boũdē to loue him, who so dearely ioued vs first, being yet hys enemyes: most ready againe to yelde all ẏ is ours, yea & our selues wholy vnto Christ, who hath geuen hym selfe wholy vnto vs: most ready for hys sake to forsake not only al worldly things, & pleasures of this life, but also to loose our liues rather then wee forsake Christ, and our loue & duetie toward him. For happy is ẏ death, that being due to nature, is cheefly yelded for Christ: for Christ I say, which offred, & yelded hym selfe to willing death for vs, and who being the author of life, both will, & is able to deliuer vs being dead from death, and to restore vs to life euerlasting.

Rom.5.b.8.10. Math.10.d.37. and.16.d.25. Luk.9.c.23. 24. &c. and 14.f.26.

Math.16.d.25. Mar.8.d.35. &c.

Ma. Why doest thou also adde that *hee was buried?*

Sch. His dead body was layde in graue, ẏ his death should bee more

Math.12.d.40. and 27.g.59. 60.&c.

1.Cor.15.8.4. euident, and that all mē might certainly know it. For if hee by and by had reuiued, many would haue brought his death in debate & question, and made it doubtfull.

Ma. What meaneth his *descending into Hell?*

Sch. That as Christ in hys body descended into the bowels of the earth, so his soule seuered from the body, hee descended into hell: and that therwith also ẏ vertue of his death so pearced through to the dead, & to very hell it self, that both the soules of the vnbeleeuing felte their most painfull & iust dānation for infidelitie, and Sathā him self the prince of hell, felt that all the power of his tyrāny & darknesse, was weakned, vāquished, & fallen to ruine: and on the other side, the dead, who while they liued, beleeued in Christ, vnderstoode that ẏ worke of their redemption was now finished, & perceaued ẏ effect and strength thereof with moste

1.Pet.1.d.19. Joh.8.d.24. 1.Cor.15.g.54. 55.&c. Heb.2.d.14.15.

Joh.5.c.25.28. and 11.c.25.26. Rom.14.b.8.9. Colos.1.c.13.14. &9.20.

sweete

sweete and assured comfort.

Ma. Now let vs goe forward to the rest.

Sch. *The third day after he rose againe:* and by the space of fortie dayes oftētimes shewed him self alyue, and was cōuersant amongest hys disciples eating & drinking wᵗ them. Math.28.b.6.9 Joh.20.c.14.&c. d.19.&c. and 21. a.1.&c. Act.1.2.3.&c. and 13.c.30.31. 1.Cor.15.a.4.5. &c.

Ma. Was it not inough that by hys death wee obtaine deliueraūce from sinne, and pardon?

Sc. That was not inough if we cōsider either him, or our selues. For if hee had not risē agayne, he could not bee thought to be the sonne of God, nor could haue beene our sauiour from death. But now rising from death to æternall life, hee declared the power of his Godhead, and hath shewed himselfe the conquerour of sinne, and death, yea of the deuill him selfe. Rom.1.a.4. and 6.a.4.b.9.10. and 8.a.1.2.&c. 1.Cor.15.d.26. g.54.&c. Eph.1.d.20.&c. Phil.2.b.9.&c.

Ma. What profites bringeth it to vs, that Christ rose agayne?

Sch. Manifolde and diuers. For from thence commeth vnto vs an ende-

Gal.2.d.19.20. Rom.4.d.25. and 5.f.15.&c. and 6.a.4.5.b. 11.12.&c. 1.Cor.15.f.20. &c. 1.Thess.4.d.14. &c.

endeuour, vertue, and strength, to liue well & holily. Thereby Christ indueth vs with righteousnesse, which before wee lacked. And Christ by hys resurrection from death to life is become to vs ỹ author of life: for frō thence haue we hope that our mortall bodyes also shall one day be restored frō death, and rise agayne, for that hee hath made vs partakers of his resurrection, and life. For it can not bee, ỹ Christ our heade rising againe shoulde suffer vs the members of hys body to be cōsumed and vtterly destroyed by death.

Coloss 1.d.18. 2.Tim.2.b.11.

Ma. Proceede.

Sch. As the scriptures doe teach that Christ is risen for our righteousnes: so doe they also teach that wee after hys example should rise frō the deadly workes of sinnes, & liue frō hence forth vnto righteousnesse, & holinesse: to ỹ performance whereof Christ endueth vs with strength by the vertue and power

Rom.6.a.4.&c. b.9.10.11.&c. Eph.5.d.23. Colos.3.a.1.2. &c.

of

of his glorious resurrection.

Ma. What followeth in the Creede?

Sch. *He ascended into heauen, & sitteth on the right hand of God the father almightie.* Mar.16.d.19. Luke.24.g.51. Act.1.b.9.10.&c.

Ma. Tell mee how this is to bee vnderstoode.

Sch. Plainly, that Christ in his body ascended into heauē, where hee had not afore beene in hys body: & left the earth, where afore hee had beene in hys body. Joh.11.b.8. and 16.b.10.c.16.d. 28.and.20.d.17.

Ma. Is he then here in earth no more with vs?

Sch. He did him selfe foreshew vnto hys Apostles, that they should not haue him alwayes with them: which is to be vnderstāded of hys bodily presence. For in the nature of hys Godhead, which filleth all things, both hee euer was in heauen, and also with ỳ same, & with hys spirite hee is alway present in earth with hys Church, and shall be present til the end of the world. Joh.11.b.8. Joh.17.a.5. Math.18.c.20. and 28.d.20. Joh.14.c.18.and 16.b.7. Rom.8.b.9.&c.

Ma. Then are wee not left without his

his helpe and protection, though we haue not his bodily presence.

Math.28.d.18. Joh.16.b.7. and 17.a.2.&c. Eph.1.d.20. and 4.b.8.&c. Phil.2.b.9.10. Coloss.1.c.18. Apoc.11.d.15.

Sch. So forsooth. For Christ sitting on ỹ right hand of God, doth with hys power, wisedome, and prouidence, rule and dispose the world, moue, gouerne, and order all thinges: and as hee promised, he sendeth downe hys holy spirite from heauen into our hartes, as a most sure pledge of his good will: by which spirite hee bringeth vs out of darckenesse and myste, into open light, he geeueth sight to the blyndnesse of our myndes, he chaceth sorrow out of our harts, and doth comfort & strengthen vs: and the same wyll hee doe vnto the worldes ende.

Rom.5.a.5. and 8.a.4.5.b.9.&c.

Ma. Now as touching Christ, what doest thou cheefly consider *in hys ascending and sitting at the right hand of his father?*

Sch. It was meete, that Christe which from the hyest degree of honour and dignitie, had descended

to

to the baſeſt eſtate of a ſeruaunte, and to the repꝛoch of condemnation and ſhamefull death, ſhould on the other ſide obteine moſt noble glozy, and excellent eſtate, euen ỹ ſame which he had befoꝛe: that his glozy and mageſtie might in pꝛopoꝛtion aunſwere to his baſeneſſe and ſhame. Eph.1.d.20.&c. Phi.2.b.8.9.&c. Joh.17.a.5.

Ma. What profite take we of *his aſcending into heauen, and ſitting on the right hand of his father?*

Sch. Firſt Chꝛiſt, as hee had deſcẽded to the earth, as into baniſhment, foꝛ out ſake, ſo whẽ he went vp into heauen his fathers inheritaũce, he entred in our name, making vs a way and an entry thither, and opening vs the gate of heauen, which was befoꝛe ſhut agaynſt vs foꝛ ſinne. Moꝛeouer, he being pꝛeſent in the ſight of God, and commending vs vnto hym, and making interceſſion foꝛ vs, is the patrone of our cauſe, who being our aduocate, our matter can Joh.14.a.2.3.&c. Joh.16.c.26. Rom.8.f.34. Heb.7.d.25.and 9.g.24. 1.Joh.2.a.1.

not

not quaile.

Ma. But how can wee follow his example in his ascending vp to heauē?

1. Cor. 15. f. 47. 48. &c. Coloss. 3. a. 1. 2. &c.

Sch. Wee ought from henceforth to looke vp to heauen, and to raise vp our mindes and harts thither, where Christ is at the right hand of the father: bending all our thoughtes and studies vppon diuine, æternall, & heauēly thinges, and not vppon earthly, worldly, and transitory thinges.

Ma. What more?

Esa. 1. b. pr. &c. c. 16. 17. &c. Matth. 5. a. 8. &c. Joh. 4. c. 20. &c. 1. 24.

Sch. We are farthermore taught, purely and sincerely to worshippe Christ the Lord now raigning in heauē, not with any earthly worship, traditions, or vaine inuentions of men, but with heauēly and very spirituall worshippe, such as may best beseeme both vs that geeue it, & him who receiueth it.

Ma. Now I would heare thee tell mee shortly what thou hast learned of the last iudgement, and of the end of the worlde.

Sch.

Sch. Christ shall come in ỳ cloudes of heauē, with most hye glory, and with most honourable and reuerend maiestie, wayted on & beset with the company and multitude of holy Angells. And at the horrible sound, and dreadfull blast of trumpet, all the dead, that haue liued frō the creation of the world to that day, shall rise againe with their soules and bodyes whole and perfect: and shall appeare before his throne to be iudged, euery one for him selfe, to geue accompt of their life, which shall be examined by the righteous and seuere iudge according to the truth.

Mat. Seing death is certainly appointed for all men, how doest thou in the Creede say that some shall then *bee quicke or aliue?*

Sch. S. Paule teacheth that they which then shall remaine aliue, shall sodeinly be chaunged & made new, so that the corruptiō of their bodyes being taken away, and

Math. 24.c.29. 30.31. and 25.c. 31.32.&c. 1.Cor.15.g.52. &c. 1.Thess.4.d.16. &c. 2.Pet.3.c.10.&c. Rom.14.b.10.12 1.Cor.4.a.4.5. 2.Cor.5.b.10.11

1.Cor.15.g.51. 1.Thess.4.d.17.

mortalitie remoued, they shall put on immortalitie. And this change shal be to them in stede of a death, because the ending of corrupted nature shall be the beginning of a nature vncorrupted.

1.Cor.15.8.53.&c

Ma. Ought the godly in thinking vpon this iudgement, to be striken & abashed with feare, and to dread it, and shrinke from it?

Rom.8.a.1.&.15. d.13.g.38.39. 1.Cor.1.b.7. Phil.3.d.20. Tit.2.d.13. 2.Pet.3.&.12.

Sch. No: but rather to conceaue great hope, and comfort thereby. For he shal geue ỳ sentence, which was once by the iudges sentence condemned for vs, to the end that we comming vnder the greuous iudgement of God, should not be condemned, but acquited in iudgement.

The third part.

Ma. Sithe then thou hast now spoken of God the father the creator, and of hys sonne Iesus Christ the Sauiour, & so hast ended two partes of the Christian confession, now I woulde heare thee speake of the third part, what thou beleuest *of the holy*

holy Ghoſt.

Sch. I confeſſe that ỳ holy Ghoſt is the third perſon of the moſt holy Trinitie, proceeding from the father and the ſonne before all beginning, equall with them both, and of the very ſame ſubſtaunce, and together with them both to be honoured, and called vpon. Math.28.d.19. 1.Joh.5.b.7. Joh.14.d.26.and 15.d.26. and.16. b.7.and.20.f.22 Act.5.a.3.4.

Ma. Why is he called *Holy?*

Sch. Not onely for hys owne holineſſe: but alſo for that by him the electe of God, and the members of Chriſt are made holy. For which cauſe the holy Scriptures haue called him *the ſpirite of ſanctification.* Rom.1.a.4.and 15.d.16. 2.Theſſ.2.f.13. Tit.3.b.5. 1.Pet.1.a.2.

Ma. In what things doeſt thou think that this ſanctification conſiſteth?

Sch. Firſt we are by his diuine inſpiration newly begotten, and therefore Chriſt ſayd that we muſt be borne agayne of water and the ſpirite. Alſo by his heauenly preaching on vs, God the father doth chooſe and adopt vs to his children, and therefore he is worthely Joh.3.a.5.6. Tit.3.b.5. Rom.8.c.15.d. 23. Gal.4.a.5.6.

Rom.8.c.14.15. &c. 2.Cor.1.d.22. and.5.a.5. Eph.1.c.13.14.

called *the ſpirite of adoption*, who is in our hartes as the ſeale of our election, perſwading and aſſuring vs, that Gods benefites through Chriſt are all ours.

Ma. Proceede.

Sch. The holy Ghoſt expoundeth

Joh.14.b.17.d. 26. and.16.b.13. and 20.f.22.23. 1.Cor.2.c.10.11. d.13.15. Eph.1.d.17. Rom.8.a.5.b.9. &c.

and openeth the diuine myſteryes vnto our mindes: and by his light, the eyes of our ſoules are made cleare to vnderſtand thē. By his iudgemēt ſinnes are either pardoned, or reſerued. By hys ſtrength, ſinnefull fleſhe is ſubdued and tamed, and corrupt deſires are bridled and reſtrayned. At his will,

Act.2.a.4.c.17. &c. 1.Cor.12.a.4.7. &c.

manifolde giftes are diſtributed among the godly.

Ma. Haſt thou any more to ſay hereof?

Sch. In the manifolde and diuers diſcōmodities, moleſtations, and

Joh.14.b.16.d. 26. and.15.d.26. and.16.a.7.

miſeries of this life, the holy Ghoſt with his ſecrete conſolations, and with good hope doth aſwage, eaſe and comfort the greefes & mourning

ning of the godly, which cõmonly are in this worlde moſt afflicted, and whoſe ſorrowes doe paſſe all humaine conſolation: wherof he hath the true and proper name of Paraclete, *or the comforter*. And finally, by his power, our mortall bodyes ſhall riſe and bee aliue againe. Briefly, whatſoeuer benefites are geuē vs in Chriſt, al theſe we vnderſtand, feele, and receaue by the worke of the holy Ghoſt. Not vnworthely therefore we put confidence and truſt in the author of ſo great giftes, and do worſhip, and call vpon him.

Rom. 8. b. 11. 1. Cor. 12. a. 4. 7. &c. b. 12. 13. &c.

Ma. Now remayneth the fourth part, *of the holy Catholike Church*: of the which I would heare what thou haſt to ſay.

The fourth part.

Sch. I may briefly ſay, that the Church is the body of Chriſt.

1. Cor. 12. d. 27. Eph. 1. d. 22. 23. Coloſſ. 1. c. 18. d. 24.

Ma. Yea, but I would haue it ſomewhat more plainly and at large.

Sch. The Church is the body of the Chriſtian common weale, that

Rom.12.b.5.&c. 1.Cor.12.b.12. 13.&c.c.20.d.26. Eph.1.a.4.5.and 3.b.9.10. Math.25.c.34.

is, the vniuersall number and fellowship of all the faythfull, whom God through Christ hath before all beginning of time appointed to euerlasting life.

Ma. Why is this poynt put into the Crede?

Sch. Because if the Church were not, both Christ had dyed without cause, and all the things that haue been hetherto spoken of, should be in vaine, and come to nothing.

Ma. How so?

Sch. Hetherto we haue spoken of the causes of saluation, and haue considered the foundations therof, namely, how God by the deseruing of Christ loueth vs, and dearly esteemeth vs: how also by the worke of the holy Ghost we receaue this grace of God wherunto we are restored. But of these this is the onely effect, that there be a Church, that is, a company of the godly, vpon whom these benefites of God may be bestowed.

Math.16.c.18. Act.20.c.28. 1.Cor.12.b.12.13 &c. Eph.c.a.3.4.5. &c.d.11.&c.and 3.b.9.10.d.21. and.5.d.25. 1.Tim.3.d.15.&c

Ma.

Ma. Why doest thou call this *Church holy?*

Sch. That by this marke it may be discerned frō the wicked company of the vngodly. For all those whom God hath chosen, he hath restored vnto holinesse of life, and innocencie. Rom.8.c.29.30. 1.Cor.14.f.33. Eph.1.a.4.5.b. 11.12.fc.

Ma. Is this holinesse which thou doest attribute to the Church, already in all pointes perfecte?

Sch. Not yet. For so long as we liue à mortall life in this world (such is the frailtie of mankinde) wee are of very weake strength wholy to shunne all kind of vices. Therefore ỳ holynesse of ỳ Church is not yet full and perfectly finished, but yet very well begonne. But when it shall be fully ioyned to Christ, from whom it hath all cleannesse and pureness, then shal it be clothed with innocencie and holinesse in all pointes full & perfectly finished, as with à certayne Rom.8.f.26. 1.Cor.13.c.9.fc. 2.Cor.12.b.5.9. 1.Cor.13.c.10.fc & 15.g.52.53.fc. Eph.5.b.26.27. Apoc.19.b.8. & 21.a.2.c.10.11. fc.g.27.

snowy white & most pure garnet.

Ma. To what purpose doest thou call this *Church Catholike?*

Sch. It is as much, as if I called it *Vniuersall*. For this company or assembly of the godly is not pent vp in a certaine place or time, but it conteineth the vniuersall number of the faythfull, that haue liued, doe liue, and shall liue in all places and ages, since the beginning of the world: that there may be one body of ỹ Church, as there is one Christ, the onely head of that body.

Math. 28. d. 19. Act. 2. 8. 5. 9. b. 10 &c. 1. Cor. 12. b. 12. 13. &c. Eph. 1. d. 22. 23. and. 2. c. 12. &c. and. 3. 4. 5. &c. c. 15. 16. Coloss. 1. c. 18.

Ma. Now would I heare thee tell, why after the holy Church, thou immediatly addest, that *we beleeue the Communion of Saincts.*

Sch. Whereas God hath them that worship him purely and sincerely, in all countreyes & places, and in al times and ages, all they, though seuered in distant times and places, are yet members most nerely

2. Cor. 12. b. 13. &c. c. 10. &c. d. 16. &c. Eph. 4. f. 15. 16. Coloss. 1. c. 18. and. 2. d. 19.

nerely ioyned and knitte togi-
ther of one, and of the selfe same
body, whereof Christ is the head.
Such is the Communion that
the godly haue with Christ, and
among them selues. For they
are most nerely knitte togither in Eph.4.a.3.4.
communitie of spirite, of fayth, of c.15.16.
Sacramentes, of prayers, of for- Colos.2.d.19.
geuenesse of sinnes, of æternall
felicitie: and finally, of all the
benefites that God geueth hys
Church through Christ. And they Math.22.d.39.
are ioyned togither among them Joh.13.d.34.35.
selues, in sincere loue, concord, and Rom.12.b.5.&c.
vnitie. And because this commu- 1.Cor.10.f.24.
nion of Saincts can not be per- and.13.b.4.5.&c.
ceaued by our senses, nor by any 2.Cor.11.f.28.
naturall kinde of knowledge, or 29.
force of vnderstanding, as other Gal.6.a.2.
ciuile communities & fellowships Phil.2.a.1.2.&c.
of men may be, therefore it is here
rightly placed amõg these things,
that are to be beleued.

Ma. Is this Church, which thou spea
kest of, a visible or vnuisible Church?

E.v. Sch.

Sch. Here in the Crede is properly entreated of the congregation of those, whom God by his secrete election hath adopted to him selfe through Christ: which Church can neither be seen with eyes, nor can continually be knowen by signes. Yet there is a Church of God visible, or that may be seen, the tokens or markes wherof he doth shew and open vnto vs.

Rom.8.c.29.30 33. Eph.1.a.4.5.&c. b.11. Colos.3.b.12.

Ma. Which be those tokens?

Ma. Where soeuer the Gospell of Christ our Sauiour is sincerely taught, God by prayer truely called vpon in the name of Christ, the holy sacramentes are rightly administred, and discipline duely vsed, there the company of Christian men and women assembled is a visible Church of Christ.

Esa.55.b.10.11. Luk.24.c.47. Joh.14.b.13.14. and.15.c.16. and 16.c.23. Rom.10.b.8.9. 1.Cor.11.d.20. 21.23.&c. Mat.18.c.16.17 b.19.20.and.28. b.19.

Ma. Are not then all they that be in this visible Church, of the number of the electe to euerlasting life.

Sch. Many by hypocrisie & counterfayting of godlinesse do ioyne them

them ſelues to thys fellowſhip, which are nothing leſſe then true members of the Church. But for as much as where ſoeuer ẏ word of God is ſincerely taught, & his Sacramentes rightly miniſtred, there are euer ſome appointed to ſaluation by Chriſt, we count all that whole company to bee the Church of God, ſeing alſo ẏ Chriſt promiſeth that him ſelf will be preſent with two or three, that be gathered together in his name.

Mat.13.c.19.&c. d.25.&c. f.47.&c. Eſa.55.b.10.11. Math.28.b.19. &c. as aboue.

Mat.18.c.19.20.

Ma. Why doeſt thou after the Church, make mention alſo of *the forgeueneſſe of ſinnes?*

Sch. Firſt becauſe ẏ keyes, wherwith heauen is to be opened and ſhutte, that is, that power of binding and looſing, of reſeruing and forgeuing ſinnes, which ſtandeth in the miniſterie of the worde of God, is by Chriſt geuen and committed to the Churth, and properly belongeth vnto ẏ Church. Secondly, becauſe no man obteineth forgeue-

Mat.16.c.18.19. and.18.c.17.18. Joh.20.f.22.23. 1.Tim.3.d.15. Act.24.b.13. Joh.15.a.4.5.&c. Coloſſ.2.d.18.19

forgeueneſſe of ſinnes, that is not a true mẽber of the Church which is the body of Chriſt: that is, ſuch a one as doth not earneſtly, godlily, holily, yea and continuingly, and to the end embrace and maintaine the common fellowſhip of the Church.

Ma. Is there then no hope of ſaluation out of the Church?

Sch. Out of it can be nothing but damnation, death, and deſtruction. For what hope of life can remaine to the members, when they are pulled a ſunder, and cut of frõ the head, and body?

Joh.15.a.4.5.&c.
Coloſſ.2.d.18.19
1.Tim.3.d.15.

Ma. What meaneſt thou by this worde *forgeueneſſe?*

Sch. That the faithfull do obteine at Gods hand pardon of their offences: for God for Chriſtes ſake who hath ſatiſfied for ſinne, freely forgeueth all that beleue in him, their ſinnes, and deliuereth them from iudgement, damnation, and paine due for the ſame.

Pſal.32.a.1.2.
Joh.3.c.16.17.
Act.13.f.38.39.
and.26.d.18.
Rom.3.d.24.25.
28.
Eph.1.b.7.
Coloſſ.1.c.13.14.

Ma.

Ma. Can not we then with godly workes satisfie God, & by our selues merite pardon of our sinnes?

Sch. **Christ alone by the suffering of his paines, and with his death, wherwith he hath payed and performed the penaltie of our sinnes, hath satisfied God. Therefore by Christ alone we haue accesse to the grace of God. We receauing this benefite of his free liberalitie and goodnesse, haue nothing at all to offer or render againe to him by way of recompence.** As aboue. and Esa.53.8.4.5. Rom.5.b.8.10. Gal.2.c.16. Colos.1.c.20.21 2.Tim.1.c.9.10. Heb.9.b.14.15.

Ma. Is there nothing at all to be done on our behalfe that we may obteine forgeuenesse of sinnes?

Sch. **The Lord promiseth that he wil pardon sinners if they repent, if they amend, & turne their harts from their naughtie liues vnto him. Wherefore repentaunce and amendment of life are necessary on our part, that we may obteine remission of our sinnes past.** Jere.18.b.8. Ezech. 18.d.21. c.30.31.32.and 33.c.14.&c. Math.4.c.17. Luk.5.c.32.

Ma. How many partes be there of repen-

repentaunce?

Psal.32.a.3.4.5. and.51.a.3.4. Pro.28.c.13. Luk.15.d.18.21. 1.Joh.1.d.8.9. Psal.6.b.6.7. and.32.b.9.10. and.38.a.3.4.&c. b.8.&c.c.17.18. &c.and.51.c.17. 1.Cor.11.g.31. 2.Cor.7.c.9.10. 11.&c.

Sch. First we ought to acknowledge and confesse our sinnes before God, and to be hartely sory, and ashamed that we haue offended his maiestie: and earnestly to hate, and vtterly to abhorre sinne. This sorrow some call contrition.

Ma. What more?

Mat.27.a.3.4. &c. 2.Cor.2.b.6.7.8 Luc.7.f.38.g.47 &c.and.15.d.18. 20.21.and.18.c. 13.14.and.23.d. 42.43.& 24.c.47. Act.2.f.37.38. and.3.d.19.and 26.f.30.31. 1.Tim.1.c.15.16

Sch. Lest the greatnesse of sorrow should bring vs vnto desperation, our mindes are cõforted by fayth, which doth put vs in good and certaine hope of obteining pardon of our sinnes at Gods hand through Christ our Sauior. And this is that we professe, that *we beleue the forgeuenesse of sinnes.*

Ma. Is man able in this feare and these hard distresses to deliuer him selfe by his owne strength?

Psal.23.a.3. and 30.b.10. and.51. b.7.8.10.11.12. and.80.a.3.b.7. c.18.&c. Act.11.c.18. 2.Cor.1.a.3.4.

Sch. Nothing lesse. For it is onely God which strengtheneth man despeiring of his owne estate, rayseth him vp in affliction, restoreth him being in vtter miserie, and by whose

whose grace, the sinner cõceaueth this hope, minde, and will, that I spake of. 2.Thess.2.d.16. 17. 2.Tim.2.d.25.

Ma. Now rehearse the rest of the Creede?

Sch. *I beleue the resurrection of the body, and life euerlasting.* Mat.22.d.30.&c Joh.11.c.25.26. &c.

Ma. Because thou hast touched somwhat of this before in speaking of the last iudgement, I will aske thee but a fewe questions: Whereto, or why do we beleue these thinges? 1.Cor.15. the whole.

Sch. Although we beleue that the soules of men are immortall and euerlasting, yet if we should think that our bodies should by death be vtterly destroyed for euer, then must we nedes be wholy discouraged, for that wãting ỹ one part of our selues, we should neuer entirely possesse perfect ioye and immortalitie: we do therfore certainly beleue, not only that our soules, when we depart out of this life, being deliuered from the fellowship of our bodyes, do by and by 1.Cor.15.c.14.17 18.19. Luk.16.c.22. and.23.f 43.

flye

Rom.8.b.11. 1.Cor.15.f.42.&c g.53.&c. Phil.3.d.21. 2.Cor.5.a.1.2. 1.Thess.4.c.13.14 &c.

flye vp pure and whole into heauē to Christ: but also that our bodyes shall at length be deliuered frō all corruption, restored to a better state of life, and ioyned againe to their soules, being made glorious like to the body of Christ: and so we shall wholy be made perfectly and fully blessed, enioying æternall life, and endlesse felicitie.

Ma. Then thou thinkest that death of the body ought not to be feared of the godly.

Sch. Yea forsooth. For we are throughly perswaded that death is not a destruction that endeth and consumeth all thinges, but a guide for vs to heauē, that setteth vs in the way of a quiet, easy, blessed, and euerlasting life.

In the places aboue noted, and Luk.23.f.43. Joh.11.f.25.&c. Phil.1.c.21.23. &c. Apoc.14.b.13.

Ma. Now thou hast declared the Creede, that is, the summe of the Christian fayth, tell me, what profite get we of this fayth.

Sch. Righteousnesse before God, by which we are made heires of æternall

Rom.3.c.21.22. &c. Gal.2.c.16. &c.

æternall life.

Ma. Doth not then our owne godlineſſe toward God, and leading of our life honeſtly and holily among men, iuſtifie vs before God?

Sch. Of this we haue ſayd ſomewhat already after the declaring of the lawe, and in other places, to this effect. If any man were able to liue vprightly according to the preciſe rule of the law of God, he ſhould worthely be counted iuſtified by his good workes. But ſeing we are all moſt farre from that perfection of life, yea and be ſo oppreſſed with conſcience of our ſinnes, wee muſt take an other courſe, and finde an other way, how God may receaue vs into fauour, than by our own deſeruing.

Rom.7.c.14.15. and 8.a.3. and 2.a.5. and 11.a.6. Gal.2.c.16. and.3.b.10.&c.

Ma. What way?

Sch. We muſt flee to the mercy of God, wherby he freely embraceth vs with loue and good will in Chriſt, without any our deſerning, or reſpect of workes, both

Luk.18.c.11.12.13.14. Rom.3.D.24.ff. E 4.a.4.Fc.c.16. Eph.2.a.4.5. 2.Tim.1.b.9. Tit.3.b.4.5.

forgeuing vs our sinnes, and so geuing vs the righteousnesse of Christ by fayth in him, that for the same Christes righteousnesse he so accepteth vs, as if it were our owne. To Gods mercy therefore through Christ we ought to impute all our iustification.

Ma. How do we know it to be thus?

Sch. By the Gospell which conteineth the promises of God by Christ, to the which when we adioyne fayth, that is to say, an assured perswasion of mind, and stedfast confidence of Gods good wil, such as hath been set out in the whole Creede, we do as it were, take state and possession of this iustification, that I speake of.

Rom. 4. b. 9. 11. c. 14. 16. d. 20. 21. Gal. 2. c. 16. d. 20 and. 3. b. 11. Heb. 01. g. 38. &c

Ma. Doest thou not then say, that fayth is the principall cause of this Iustification, so as by the merite of fayth we are counted righteous before God?

Sch. No: for that were to set fayth in the place of Christ. But the

the springhead of this iustification is the mercy of God, which is conueyed to vs by Christ, and is offred to vs by the Gospell, and receaued of vs by fayth, as with a hand. And so fayth is not ỳ cause, but the instrument of iustificatiõ, for that it embraceth Christ, which is our iustificatiõ, coupling vs with so straight bonde to him, that it maketh vs partakers of all his good thinges.

Eph.1.a.4.5.6. &c. and 2.a.4.&c. Tit.3.b.4.5.6. Mat.1.b.14.15. Joh.1.b.12. Rom.3.b.22.&c. and.4.c.16.d.19. &c. 1.Cor.1.d.30. Heb.9.d.14.&c.

Ma. But can he that hath this faith lacke good workes?

Sch. No: for by faith we receaue Christ vnto vs. And he doth not onely set vs at libertie from sinnes and death, and make vs at one with God, but (also with the diuine inspiration and vertue of the holy Ghost) doth regenerate and newly forme vs to the endeuour of innocencie and holinesse, which we call newnesse of life.

Rom.6.a.4. and 7.b.6. and.8.a.1 &c. b.9.10.&c. 2.Cor.5.d.17. Eph.2.c.15. and 4.d.23.24. Colos.3.b.9.10.

Ma. Thou sayest then that Iustice, faith, and good workes, do naturally

Rom.5.a.1.2. 1.Cor.13.a.2. Eph.3.c.17.

Iacob.2.d.20. 1.Pet.1.d.19.21. &c.

cleaue together, and therfore ought no more to be seuered, than Christ the author of them in vs, can be seuered from him selfe.

Sch. It is true.

Ma. Thē this doctrine of faith doth not withdraw mens mindes from godly workes and dueties.

Sch. Nothing lesse. For good workes do stand vpon fayth as vpon their roote. So farre therefore is fayth from withdrawing our hartes from liuing vprightly, that contrariwise it doth most vehemently stirre vs vp to the endeuour of good life: yea and so farre, that he is not truely faithfull, that doth not also to his power, both shunne vices, & embrace vertues, so liuing alwaies, as one that looketh to geue an account.

Psal.1.a.3. Mat.7.c.17.18. and.12.d.33.35. Rom.6.a.1.2.3. 4.&c. Gal.5.a.6. Eph.3.c.17.&c. Coloss.2.a.6.7. Tit.3.c.8.

Ma. Therefore tell me plainly, how our workes be acceptable to God, and what rewardes be geuē to thē.

Sch. In good workes two things are principally required. First that we

we do those workes, that are pre-
scribed by the law of God: secondly, that they be done with ỳ minde and fayth which God requireth. For no doinges, or thoughtes enterprised or conceaued without fayth, can please God.

Deut.4.a.1.2. & 5.b.31.32.&c. Mar.7.b.6.7. 8.9. and 10.c.17. 19. Job.14.b.15.c.21 23. and.15.b.10. Rom.9.f.31.32. and.14.b.23. Heb.11.b.6.

Ma. Then if we both do such good workes, & with such minde & fayth as God requireth, why shold we not be righteous by our good workes.

Sch. Righteousnesse that is to be allowed before God the iudge, ought to be throughly perfect and in all pointes to agree with ỳ rule of Gods lawe: but our workes, euen the best of them, do swarue farre from Gods law and iustice, and are many wayes to be blamed and condemned: wherefore we can in no wise be iustified before God by our workes.

Luk.18.c.11.12. 14. Rom.3.c.20. and.4.a.2. Job.4.b.18.19. and.15.b.14.15. 16. and.25.b.4.5. 6. Esa.64.b.6. Psal.143.a.2. Gal.2.c.16.

Ma. Doth not this doctrine withdraw mens mindes from the duties of godlinesse, and make them slacker & slower to good workes, or at least,

lesse cherefull and ready to godly endeuours?

Sch. No: for we are taught by the holy Scriptures, that as our sinnes do dishonor God, so do our good workes serue to the setting forth of his glory: no dread of hell therefore, and of damnation, nor hope of heauen & all ioyes ought to stay vs from sinne, or to moue vs to vertue, so much as ẏ feare of dishonouring ẏ maiestie of God, and the desire of hys glory, which ought aboue all things to be most precious vnto vs. For as it is the greatest horror & mischief of sinne, that God and his holy worde are therby dishonored, so doth ẏ honor & excellencie of vertue stand herein, ẏ God is therby glorified. Further good workes do profite our neighbor, both in deede, & by good example: and they do as certaine testimonyes, assure vs of Gods good will toward vs, and of our loue and kindnesse againe to God ward,

Math. 5. b. 16. 1. Pet. 2. c. 12.

Rom. 2. b. 24. 1. Tim. 6. 8. t. Tit. 2. 8. 5. 2. Pet. 2. a. 2.

Math. 5. b. 16. 1. Pet. 2. c. 12. Mat. 12. b. 33. &c. Joh. 14. b. 15. c. 21 23. and. 15. b. 10. Phil. 2. b. 12.

ward, by keeping his cõmaundementes: and they be witnesses of our fayth, and so consequently of our saluation. Wherfore we may not say that good workes are vnprofitable, or done in vaine, and without cause, for that we obteine not iustification by them. 2.Pet.1.c.9.10. &c.

Ma. But how can our good workes, which thou sayest are vnperfect, euẽ the best of them, please God, whose iustice is perfectnesse it selfe?

Sch. It is fayth that procureth Gods fauour to our workes, while it is assured that he will not deale with vs after extremitie of lawe, nor call our doinges to exacte account, neither will vse ỹ seueritie of his iustice in weying of them: but pardoning all their vnperfectnesse, will for Christes sake & hys deseruinges, account them for fully perfect. Rom.9.f.31.32. Gal.5.a.6. Heb.11.a.4.6.&c. the whole. Psal.130.a.3. and.143.a.2.

Ma. Whereas then God doth by fayth both geue vs iustification, and by the same fayth alloweth & accepteth

teth our workes, tell me, doest thou thinke that this fayth is a qualitie of nature, or the gift of God?

Sch. **Fayth is the gift of God, and a singular and excellent gift. For God instructing vs wt his worde, and lightening our mindes with his holy spirite, maketh vs apte to learne, and beleue those thinges, that otherwise would be farre frō entring into ẏ capacitie of our dull wittes, and weake fayth. These thinges the Apostles vnderstanding, do pray the Lord to encrease their fayth.**

Math.16.c.17. Mar.9.c.23.24. Joh.9.g.38.39. 1.Pet.1.d.21. Luk.24.c.24.27 g.45.46. Rom.10.b.8.c. 14.d.16.17. Coloss.1.b.9. 1.Tim.2.a.7.

Luk.17.a.5.

Ma. Thou hast in good time made mention of prayer: For now thou hast ended the declaratiō of the law of God, and of the Crede, that is to say, of the Christian confession of fayth, it followeth next to speake of prayer, and of thankesgeuing. In declaring of prayer therfore, what order shall we followe?

The third principall part, of Prayer.

Sch. **This order, maister, if it so please you: first to shew, who is to be**

be prayed vnto: secondly, with what affiance: thirdly, with what affection of hart: and fourthly, what is to be prayed for.

Ma. First then tell me who (as thou thinkest) is to be called vpon.

Sch. Surely none, but God alone. — God alone to be called vpon.

Ma. Why so?

Sch. Because our health, life, defence, saluation, & all good things do remaine in Gods hand & power, it is meete ỹ we aske all needfull thinges of him, and in all distresses flye vnto his helpe. — Psal. 17. b. 7. &c. and. 28. and. 46. and. 78. and. 104 and. 107. the whole. and in infinite places.

Ma. Why may we not call vpon saincts, & other holy persons which are departed out of this life, or vpon Angells?

Sch. For that God him self requireth our inuocation vpō him onely, as being the peculiar and proper worshipping belonging to his maiestie: which we may not geue to any other. — Psal. 50. c. 15. and. 89. b. 26. Job. 16. c. 23. 24. Esa. 48. b. 11.

Ma. What more?

Sch. If we should in prayer call vpō any other, sauing God onely, we should do it without the warrant of Gods worde, and consequently without fayth, which resteth vpon Gods word: and therfore so to do, were sinne agaynst God, and no seruice of God.

Rom.10.b.8.c. 14.d.16.17. and 14.d.23. Heb.11.b.6.

Ma. Now followeth next to declare with what confidence we wretched mortall men, that are so many waies vnworthy, ought to call vpon the immortall and most glorious God.

Sch. We do not proudly come before God with our prayer, as though we of our selues were worthy to be heard: but knowing our owne vnworthinesse, we come in the name of Christ our mediator, by whose intercession we trust to haue accesse to ꝧ maiestie of God, and to ꝧ obteining of his fauour.

Psal.79.b.8.9. Dan.9.c.18. Joh.14.b.13. and 16.c.23.24. Eph.2.d.18. 1.Tim.2.b.5. Heb.4.d.14.16. and.10.d.19.22.

Ma. By what meanes cōceauest thou this trust, that thou speakest of.

Sch. I do beleue the promisses of God made to vs by Christ in the holy

Mat.21.c.21.22. Mar.11.d.22.23. 24.

holy scriptures, that what soeuer we aske with fayth of God the father in Christes name, we shal obteine, so far, as is expedient for vs. Joh.14.b.13.and 16.c.23.24. Heb.10.d.19.22. 23. Jacob.1.a.6.7. and.4.a.3.

Ma. Now tell me with what affectiō of hart we must pray vnto God?

Sch. If we do feele in our mindes the griefe of our miseryes, & sinnes that do oppresse vs, as we ought to do, it can not be, but that we shall haue great desire of deliuerance frō that griefe, and so with most feruent affection shall we make sute to God for his helpe with all prayers & supplications. Psal.6.and.38. the whole. and 50.c.15.and.124. the whole. Rom.7.d.18.&c. and.8.d.22.23.c. 26.and.12.c.12. 1.Cor.3.b.4.5. Luā.18.a.1.5.7. Eph.6.c.18. Colos.4.a.2. 1.Tim.2.a.1.

Ma. Is it not then enough to pray with tong and voyce alone.

Sch. God hath promised that he will be neare to helpe them onely, that call vpon him truely, that is, with their hart, and ỹ their prayers do please him: wherefore it is also necessary that we do know the language wherein we make our prayers, that our tonge and minde may go together. Psa.34.c.15.and 145.c.18.19. 1.Cor.14.b.7. c.11.14.15.

Ma.

Ma. Is it lawful to aske of God, what soeuer commeth into our minde to desire?

Sch. God forbid ẏ we Christians should aske of God in Christes name, any thing contrary to the will of God, and our Sauiour Christ, and so vnmeete for God to graũt, & hurtfull for vs to receaue. Wherfore least we should in prayer be caryed rashly by our own affections; Christ him selfe hath prescribed ā forme and rule, after the which our prayers ought wholy to be directed.

Mat.7.b.11. and.20.d.22. Joh.16.c.23.24. Jacob.4.a.3. 1.Joh.5.c.14.15.

Ma. What rule and forme is that?

Sch. Euen ẏ same forme of prayer, which the heauenly schoolemaster appointed to his disciples, and by thē to vs all: wherin he hath touched in very fewe pointes all those thinges that are lawfull to be asked of God, and behouefull for vs to obteine: which prayer is after the author therof called *the Lordes Prayer*. If therfore we will follow the

Math.6.b.9.10 &c. Luk.11.a.1.2.&c.

the heauenly teacher with his diuine voyce saying before vs, truely we shall neuer swarue from the right rule of praying.

Ma. Rehearse me then the Lordes Prayer.

Sch. When ye will pray (sayth the Lord) say thus: *Our Father which art in heauen, hallowed be thy name. Thy kingdome come. Thy will bee done in earth, as it is in heauen. Geue vs this day our dayly bread. And forgeue vs our trespasses, as we forgeue them that trespasse against vs. And lead vs not into temptation: but deliuer vs from euill. For thine is the kingdome, & the power, and the glory, for euer. Amen.* Mat.6.b.9.fr. Luk.11.a.2.fr.

Ma. Doest thou thinke that we are bound euer so to render these very wordes, that it is not lawfull in one worde to vary from them?

Sch. It is no doubt but that we may vse other wordes in praying, so that we swarue not frō ỹ meaning of this prayer: and doe pray to God, with such affiance and affection, This is euident by the booke of Psalmes, and other prayers conteined in the holy scriptures.

fection as I haue before spoke of.

Ma. How many partes hath the Lordes prayer.

Sch. It conteineth fiue, or as some deuide it, seuen petitions, but in ỳ whole there are but two partes. wherof the first belongeth onely to the glory of God, & conteineth the three former petitions: the second, which conteineth the three, or fower later petitions, belõgeth properly to our cõmoditie & profit.

The partes of the Lordes prayer.

Ma. Why doest thou speake so directly vnto God in thy prayer, saying *our father?*

Sch. For that I speake, not as to one absent, or deafe, but I call vpon God our father, & pray to him as to one that is present, being surely perswaded, that he heareth me, when I pray: for els in vaine should I craue his helpe.

Psal. 33. b. 13. 14. and. 34. c. 15. 17. 18. and. 94. b. 9. 10. 11. and. 139. a. 1. 2. &c. and. 145 c. 18. 19.

Ma. Let vs somewhat diligently examine euery word. Why doest thou call God *Father?*

Sch. For that sure trust of obteining

ning is the foundation of right praying, as hath before been declared, it was Gods will that we should call vpon hym by ỹ sweteſt name of *Father*, that we might haue boldneſſe to go vnto hym, and in hope of his helpe euen as children do vſe to deale with their father: yea and with farre better hope then any children can haue of their natural father: how much God our heauenly father in habilitie, goodneſſe, & readines to help vs, exceedeth all earthly fathers.

Mat.11.c.27.28. Mar.11.b.22.23.24. Joh.16.c.23.24. Heb.10.b.19.22.23. Jacob.1.a.6.7. Rom.8.c.15.16. Gal.4.a.6. Math.7.b.7.11. Luk.11.b.9.13.

Ma. What els doth the name of father teach vs.

Sch. That we come to prayer with that loue, reuerence, & obedience, which is due to the heauenly father from his children, and that we haue ſuch minde as becõmeth the children of God.

Malac.1.b.6. Math.16.b.19.42.

Ma. Why doeſt thou call God our father in common, rather then ſeuerally thine owne father.

Sch. Euery godly man may, I graunt,

Psal.22.8.v.2. Rom.v.8.8. 1.Cor.i.8.4. Rom.xi.b.4.5. c.10.d.16. 1.Cor.10.c.24. and.13.b.5.and 12.b.12.&c.c.21. &c.d.25.26.&c.

graũt, lawfully call God his own. But such ought the deare loue among Christians to be, that euery one should haue regard to the cõmon profite of all: for which cause in all thys prayer nothing is priuately asked, but all the petitions are made in the common name of all.

Ma. What more?

Malac.2.b.10. Joh.8.c.41. Eph.4.a.5.6. Jac.2.a.1.2.3.5. Deu.10.c.17.&c. Psal.10.c.17.18 and.68.a.5.6. & 146.b.6.7.8.

Sch. The rich and great men are taught not to disdaine mẽ of poore and simple state, but to regard thẽ as their brethren, whom God accepteth to the honour of his children. And agayne the poore and seely persons, which are most despised in thys world, may yet in the meane time relieue thẽ selues with this comfort, that in heauen they haue all one most mightie and most louing father.

Ma. Why doest thou say that God is in heauen?

Sch. For that I beleue that God raigning in æternall & hyest fælicitie,

citie, possesseth the tower of heauen, and therwith also holdeth the gouernance of all thinges, and is eche where present, seeth, heareth, and ruleth all thinges. Psal.11.b.4.5.&c and.20.b.6. and 33.b.13.14. and 13.a.4.5.6. and 115.a.3.

Ma. What more?

Sch. We are withall admonished not to aske any thing vnmeete for God, but as speaking to our heauenly father, to haue our hartes raised frō earth, & despising earthly thinges, and thinking vppon thinges aboue & heauenly, continually to aspire to that most blessed felicitie of our father, & to heauen, as our enheritaunce by our heauenly father through Christ our Sauiour. Colos.3.a.1.&c. Rom.8.c.17. Eph.1.c.14.d.18. Heb.9.d.15. 1.Pet.1.a.3.4.

Ma. This then so happy a beginning and entry of prayer being now opened vnto vs, goe to, rehearse me the first petition.

Sch. First we pray that *Gods name be hallowed.*

Ma. What meaneth that?

Sch. Nothing els but that ỳ name

Iosua.24.c.14.d. 23. Psal.89.a.5.6. &c.and 96.a.1.2. 3.&c.and.97.b. 7.9.&.113.and 115.and.135. and 145.the whole. Joh.4.c.23.24. Rom.1.c.23.and 11. e.36. and.16. d.27. 1.Cor.10.g.31. Eph.3.d.20.21. 1.Tim.1.d.17.

of God be made knowen to mortall men, and that his prayse and glory be euery where magnified here in earth, as it is meete to be. And that the names of all fayned Gods being vtterly abolished, the onely diuine name and maiestie of God the heauenly father be had in honour, & called vpon with pure mindes by men of all ages, countreyes, and partes of the world.

Ma. What more?

Esa.52.a.5.6. Ezech.36.d.20. 21. Rom.2.d.24. Math.5.c.16. 2.Thess.1.d.11.12

Sch. We pray that the holy name of God be not euill spoken of for our faultes, and as it were dishonoured thereby: but rather that hys glory be by our godlinesse toward God, & goodnesse towardes men, euery where magnified.

Ma. Goe forward.

Math.9.d.38. and.24.b.14. and 28.d.19.20. Luk.4.c.18.19. Joh.17.c.17.20 2.Cor.3.d.15.16 and.4.a.2.4.&c. Eph.6.c.18.19. 2.Thess.3.a.1.2.

Sch. Secondly we pray *that Gods kingdome come*, that is, that he suffer not the diuine truth of his worde, and Gospell of Christ, wherby he reigneth in good and godly mens hartes, to lye hidden in darknesse, but

but that it dayly more and more be made manifest & well knowen to all men, being instructed with the heauenly doctrine of the same. And that he would resiste and ouerthrow the craft and violence of Sathan, and wicked men, that labour to darcken the truth with lyes, or to oppresse and roote it out by crueltie.

Math.13.d.25. e.38.39.and.15.a 2.3.5.6.&c. Mar.7.a.3.4.&c b.7.8.9.&c. Joh.16.a.2.3.&c and.17.b.14.15.

Ma. Say on.

Sch. We pray that God by his holy spirite would illuminate, and gouerne the hartes of all such as be of hys Church, wherin he reigneth specially as in hys kingdom: and that he would strengthen thē with his ayde and power as hys souldiers, that they may earnestly fight agaynst, and subdue the deuill, the worlde, and the lustes of the fleshe, to the enlarging of hys kingdome here vpon earth. And that lastly all his and our enemies being vtterly troden downe, God may gloriously reigne & triumph

Joh.16.c.13. Eph.3.d.21.

Luk.22.d.31.32. Rom.6.b.12.&c. and.8.a.5.b.9. &c. and.16.c.10. Gal.5.c.15.16. &c. Eph.6.b.10.&c. d.17.18.19.&c. 1.Pet.5.c.8.9.

Math.25.c.34. d.41.46.

Rom.8.c.16.17.18. 1.Pet.1.a.3.4. Tit.3.c.7.

ouer all: and we by Christ may finally as hys children and heires, be made partakers of hys euerlasting kingdome.

Ma. What followeth next?

Sch. *That Gods will be done.* For it is

Psal.40.b.8. Mat.26.d.39.42 Joh.5.d.30. and 6.d.38. Eph.6.a.1.

the duetie of childrē to frame their life accoꝛding to the will of their fathers, and not contrarywise the parentes to confoꝛme them selues to the will of their children.

Ma. Whereto doest thou adde, that Gods will may *be done in earth as it is in heauen?*

Sch. Whereas ỳ mindes of earthly men burning with lustes, are

Rom.8.a.5.7.&c

commonly caryed to desire and to do those things that most displease God, we pray that he will with

Rom.8.a.2.5.b. 9.11.&c.c.14.15. &c. 1.Cor.2.c.12.&c. and.3.d.16.

the mouing of hys holy spirite so chaunge and fashion all the wills of vs all to ỳ will of his maiestie, that we may wil oꝛ wish nothing, that his diuine will misliketh.

Ma. Proceede.

Sch. We pray also that what soeuer

uer we perceaue to betyde vs by hys will, we may receaue and suffer it, not onely with contented, but also with gladsome hartes. And that after the example of hys Angels those heauenly spirites, and of hys excellent creatures the Sunne, Moone, and Starres, set before our eyes in heauen for like example of obedience to Gods will, all we in earth may be in all thinges likewyse seruiceable and obedient vnto hys maiestie: that as in heauen, so in earth there be no rebellion, nor repyning against Gods holy will.

Act.21.f.14. 1.Pet.3.d.17. and.4.c.12.13.ff Psal.19.a.1.ff. and.91.b.11.ff. and.103.d.20.ff and.104.a.4. and 135.b.7.ff. and 136.b.7.8.9. Heb.1.b.6.7.d. 14. Apoc.7.c.11.ff. and.19.b.10. and 22.c.9.

Ma. What more?

Sch. Seing that God hath in his holy Scriptures expressely declared hys will, which he hath plainly notified by geuing them the name of hys testamēt, or last will, they that vary from the meaning of the Scriptures, surely do manifestly depart frō the wil of God.

Deut.4.a.2. and 5.f.32.ff 28.b.14. Math.7.c.21. and.12.d.50. and 15.a.3.ff. 2.Cor.3.b.6.c.14 Gal.3.c.15.17.

Ma. Now thou hast well answered

touching the firſt part of the Lordes Prayer, which part conteineth theſe three poyntes that belong onely to the glory of God, I thinke it good for vs to goe forward to the ſecond part, which properly concerneth thinges profitable for our ſelues.

Sch. **The firſt poynt of the ſecond part is,** *Geue vs thys day our dayly bread.*

Ma. What doeſt thou meane by the name of bread?

Sch. **Not onely thoſe things that miniſter vs foode & apparell, but alſo all other thinges vniuerſally that are needfull to the maintayning, and preſeruing of our life, and the leading of it in quietneſſe without feare.**

Psal.104.c.15.d. 27.and.105.b.9. 10.11.&c. & 144. c.10.11.&c. & 145. b.14,15.16.&c.

Ma. Is there any thing els whereof this worde *bread,* doth admoniſh vs.

Sch. **That we ſeeke not & gather togither curiouſly daintie things for banketing, or precious apparell, or ſumptuous houſhold ſtuffe, for pleaſure: but that we deſpiſing**

Psal.78. c.18.&c D.29.30. & 106. c.14.15, Mat.6.d.25.&c. Luk.12.c.19.&c. 1.Cor.10.b.6. 1.Tim.6. b.7.8. 9. Heb.13.a.5.

Delica-

delicacies and excesse, be contented and satisfyed with little, temperate, and healthfull dyet, & with meane and necessary apparell.

Ma. How doest thou call bread thine, which thou prayest to haue geuen thee of God.

Sch. By Gods gift it becommeth ours, when he liberally geueth it vs for our dayly vses, though by right it be not due to vs. Math.7.b.7.8. 1.Cor.4.b.7. 1.Tim.6.d.17. Iacob.1.c.17.

Ma. Is there any other cause why thou callest it *thy bread*.

Sch. By this worde we are put in minde that we ought to get our liuing with our labour, or by other lawfull meane, and that being therewith contented, we doe neuer by couetousnesse, or fraude, seeke any thing of other mens. Gen.3.d.19. Eph.4.d.28. 1.Thess.3.b.8.c. 10.11.12.

Ma. Seing God biddeth vs to get our liuing by our own labour, why doest thou aske bread of him?

Sch. Because that in vayne shall we waste all the course of our life in toyle of body & trauell of mind, Psal.127.a.1.2.

1.Cor.3.b.7. vnlesse it please God to prosper our endeuours.

Ma. Thinkest thou that riche men also, which haue flowing plentie and store of all thinges, must dayly craue bread of God.

Deut.8.a.3. Osai.34.b.9.10. and 78.b.29.30. Luk.1.a.53. and 4.a.4. and 12.c.15. 1.Tim.6.b.17. Apoc.3.b.17. Sch. In vaine shall we haue plentie of all thinges, vnlesse God by his grace do make the vse of them healthfull to vs for ỹ maintenance of our life. For which cause, euen after supper, we pray to haue the dayly meate, which we haue already receaued, to be geuen vs of God, that is to say, to be made lifefull and healthfull to vs.

Ma. Why be added these wordes, *dayly, and this day?*

Mat.6.b.25.&c. c.34. Luk.10.c.41. Phil.4.b.6. 1.Tim.6.c.9.10. 1.Pet.5.b.7. Sch. That we auoyding all carefull couetousnesse, and doing diligently our duetie, should dayly craue of our most liberall father that, which he is ready dayly to geue vs.

Ma. Goe forward to the rest.

Sch. Now followeth the fifth petition,

tition, wherin we pray our father *to forgeue vs our treſpaſſes.*

Ma. Is this aſking of forgeueneſſe neceſſary for all men?

Sch. Yea, for as much as there liueth no mortall mã, that doth not oft ſlippe in doing of his duetie, and that doth not oft & greuously offend God. They therefore that do not confeſſe that they haue ſinned, nor do craue pardon of their defaultes, but with that Phariſee doe glory in their innocencie and righteouſneſſe before God, or rather agaynſt God, they exclude them ſelues from the fellowſhip of the faythfull, to whom thys forme of prayer is appoynted for them to followe, and from the hope of forgeueneſſe of ſinnes, which onely remaineth in the mercy and goodneſſe of God through Chriſt. For thys is that which Chriſt ſayth, that he came into thys world, not to call the righteous, but ſinners to repentaunce.

Pſal.14.a.1.3. and.53.a.1.2.3. Rom.3.b.10.11. &c.d.23. Joh.8.a.7. Jacob.2.b.10.11 1.Joh.1.b.8.10.

Luk.18.b.9.11. &c.c.13.14.

2.Cor.5.c.15.d. 18.&c. 1.Joh.1.c.7.d.9. and.2.a.1.2.b.12 Math.9.b.13. 1.Tim.1.c.15.

Ma. Why is there a cõdition added?

Sch. **It is moſt reaſonable that we ſhould pray that God would ſo forgue vs,** *as we forgeue them that treſpaſſe againſt vs.* **For vnleſſe other do finde vs ready to forgeue them, and vnleſſe we in following the mercifulneſſe of God our father, do ſhew our ſelues to be hys children, he plainly warneth vs to looke for nothing els at hys hand but extreme ſeueritie of puniſhment. For according to the ſame rule of rigour, and after the ſame example, ſhal iuſtice without mercy be done vpon hym, that can not finde in hys hart to ſhew mercy to other.**

Mat.5.a.7. and 6.b.14.15. and 7.a.1.1. and.18.b. 28.ff.e.35. Luk.6.c.36.37. 38. Iacob.2.b.13.

Ma. May it not ſeeme then that our forgeuing of men ſhould deſerue pardon of God: or be as a certaine recompence made vnto God.

Sch. **Not ſo. For then ſhould not Gods forgeueneſſe be freely geuẽ, neither had Chriſt alone, vpon the croſſe fully payde the paines of our**

Rom.3.d. 24.25. and.11.a.5.6. Gal.5.a.4.

our sinne due to vs, for the which no man els could, or can make any recompence or amends vnto God.

Ma. Now goe forward to the sixth petition, which some doe make two petitions.

Sch. Therin we pray, that he *lead vs not into tentation : but deliuer vs from euill.* The sixth Petition.

Ma. Why so?

Sch. As we before doe aske forgeuenesse of sinnes past, so now we pray that we sinne no more. For we by nature are so vnware to foresee, and so weake to resiste the manifolde snares, tentations, and entisementes of the deuill, the world, and the concupiscence of the flesshe, that we can not but be ouercome, vnlesse God do assist vs with hys grace, and arme vs with hys strength: and therfore we flie by prayer vnto the protection of our almighty most louing father, that he will not suffer vs to be ouercome with any wicked tentation,

Math.12.d.43.44.45. Joh.5.b.14. and.8.b.11. 2.Pet.2.d.20.21.22. Mat.10.b.16.&c and 26.d.41. Luk.22.d.31.32. 1.Cor.1.d.27.&c 2.Cor.11.a.3. Eph.6.b.10.11.12.&c. Jacob.1.b.14. and.4.a.1. 1.Pet.5.c.8.9. 1.Joh.2.c.15.16. Rom.16.d.20. 2.Tim.4.d.17.18

tion, but that he will deliuer and saue vs from all euill.

Ma. There remayneth yet the conclusion of the Lordes Prayer.

Sch. *For thine is the kingdome, and the power, and the glory, for euer. Amen.*

Ma. Why would Christ haue thys conclusion added?

Mat.7.b.10.11. and.21.f.22. Joh.16.f.23. 2.Cor.1.b.9.10. d.20. and.9.f.8. &c. Eph.3.d.20. 1.Tim.6.f.15.16 Jacob.1.a.6.

Sch. To make vs vnderstand, that Gods power and goodnesse is so infinitely great, that there is nothyng which he either can not or will not geue vs, prayng for it, and asking it rightly. Which also thys worde *Amen*, which is to say, *So be it*, being added in the end of the prayer, doth confirme vnto vs.

Gods glory and thankesgeuing. 1.Cor.10.g.31. Eph.3.d.20.21. Phil.1.d.11. 1.Tim.1.d.17. Jude.f.25.

Ma. Why is there in the latter ende mention made of the glory of God.

Sch. To teach vs to conclude all our prayers with prayses of God: for that is the end whereunto all that we desire to obteine in our prayer, & all our thoughts, words, and workes, and all thinges vniuersally ought to be referred & applyed.

plied. For to this end hath he created vs, & placed vs in thys world. Gods glory the end of all.

Ma. Goe forward.

Sch. Moreouer, to prayse & magnifie Gods goodnesse, iustice, wisedome, & power, and to geue hym thankes in our own name, and in the name of all mankinde, is parcell of the worshipping of God, belonging as properly to his maiestie, as prayer: wherwith if we do not rightly worshipp him, surely we shall not onely be vnworthy of his so many and so great benefites as vnthankfull persons, but also shall be most worthy of æternall punishmentes, as wicked offenders agaynst Gods maiestie. In the places next before, and Psal. 29. a. 1. 2. and. 34. a. 1. 2. 3. &c. and. 50. c. 14. 15. d. 23. and. 92. a. 1. 2. and. 95. 96 103. the whole. Rom. 15. b. 6. 1. Thess. 1. a. 2. and. 5. d. 18. 2. Thess. 1. a. 3. Luk. 17. d. 17. Joh. 5. d. 44. Rom. 1. c. 21. d. 25. 1. Pet. 4. c. 11.

Ma. Sithe we also receaue benefites of men, shall it not be lawfull to geue them thankes?

Sch. Whatsoeuer benefites men do to vs, we ought to account thē receaued of God, because he alone in deede doth geue vs them by the ministery of mē: so that our thankfulnesse 1. Cor. 12. a. 6. b. 11. 2. Cor. 9. c. 8. &c. d. 12.

fulneſſe to men, redoundeth to the glory of God, the true and laſt end of all thinges.

Math.5.c.16. 1.Pet.2.c.12. and.4.c.10.11.

Ma. Now we haue ended our treating of the law of God, of the Crede or Chriſtian confeſſion, and alſo of prayer and of thankeſgeuing: ſhall we not laſtly of all cõueniently ſpeak of the Sacramentes.

Sch. Moſt conuenientlye Maiſter: For they haue alway prayers and thankeſgeuing ioyned to them.

Ma. Tell me therefore, how many Sacramentes hath Chriſt ordayned in his Church?

Mat.26.c.26.&c and.28.d.19. Joh.3.a.5. Act.2.f.38.&c. 1.Cor.11.c.23.&c Tit.3.b.5.

Sch. Two. Baptiſme, and the Lordes Supper.

Ma. What meaneſt thou by thys worde Sacrament?

Sch. A ſacrament is an outward teſtifying of Gods good will and bountifulneſſe toward vs through Chriſt, by a viſible ſigne repreſenting an inuiſible & ſpiritual geace, by which ỹ promiſes of God touching forgeueneſſe of ſinnes and

Math.3.c.11.&c. & 26.c.26.27.28 Mar.16.d.16. Joh.3.a.5. Act.2.f.38. 1.Cor.10.d.16. and.11.c.24.&c. Gal.3.d.26.27.

æternall

æternall saluation geuen through Christ, are as it were, sealed, and the truth of them is more certainly confirmed in our hartes.

Ma. Of how many partes consisteth a Sacrament?

Sch. Of two partes: of ỳ outward element or creature, being à visible signe: and of ỳ inuisible grace. Math.3.c.11.&c. and.26.c.16.&c. Joh.3.a.5. 1.Cor.10.b.16.

Ma. What is the outward signe in Baptisme?

Sch. Water, wherein the person baptised is dipped, or sprinckled with it, *in the name of the Father, the Sonne, and the holy Ghost.* Math.3.c.11.12. and.28.b.19. Joh.3.a.5. 1.Cor.10.b.16. Act.8.b.36.37.38.

Ma. What is the secrete and spirituall grace?

Sch. Forgeuenesse of sinnes, and regeneratiõ: both which we haue by the death and resurrection of Christ: and thereof we haue thys Sacrament as à seale & pledge. In the places aboue, and Mark.1.a.4. Act.2.c.38.&c. and.22.c.16. Rom.6.a.3.&c. Gal.3.b.26.27. 1.Pet.3.b.21.

Ma. Shew me the effecte of Baptisme yet more plainly.

Sch. Where by nature we are the children of wrath, & none of Gods Eph.2.a.3.b.12.20. Tit.3.b.3.4.5.&c.

Church

Math.28.d.19. Mark.16.d.16. Joh.3.a.5. Rom.6.a.3.&c. 1.Cor.12.b.13. 1.Pet.3.d.21.

Church or housholde, we are by baptisme receaued into ỹ Church, and assured that we are now the children of God, and ioyned and graffed into ỹ body of Christ, and become hys members, & do growe into one body with hym.

Ma. What is required of persons to be baptised?

Sch. Repentaunce, and Fayth.

Ma. Declare the meaning of these more largely.

Mar.1.a.4.b.15. and 16.d.16. Act.2.f.38.&c. & 8.d.36.37.&c. and 16.d.31.33. 34. and.19.a.4.5. and.22.f.16. 1.Cor.12.b.13.

Sch. First we must truely repent vs of our former life, and beleue assuredly that we are cleansed frō our sinnes by the bloud of Christ, and so made acceptable to God, and that hys spirite dwelleth in vs. And then according to this beliefe & promise made in Baptisme, we must endeuour our selues to mortifie our flesh, and by our godly life to shew that we haue put on Christ, & haue his spirite geuen vs.

Rom.6.a.3.&c. & 13.d.12.13.14. Gal.3.d.26.27. Eph.4.d.20.21. &c. Colos.2.b.12.

Ma. Why then are infantes baptised, which by age can not performe these

these thinges?

Sch. Because they bee of Gods Church, and Gods blessing and promise made to the Church by Christ (in whose fayth they are baptised) perteineth vnto them. Which, when they come to age, they must them selues learne, beleue, and acknowledge, and endeuour in their liues to expresse the dutie at their Baptisme promised and professed.

Gen.9.b.9.and 17.a.7.8. Mat.10.b.14.16 Rom.3.a.3. and 4.c.11.12.&c.and 6.a.3.&c. Gal.3.d.27. Eph.4.b.20.21. &c. Colos.2.b.12.

Ma. What is the order of the Lords Supper?

Sch. The same which the Lorde Christ did institute: *Who in the same night that he was betrayed, tooke bread, and when he had geuē thankes, he brake it, and gaue it to his disciples, saying: Take, eate, this is my body which is geuen for you. Do this in remembraunce of me. Likewise after supper he tooke the cuppe, and when he had geuen thankes, he gaue it to them, saying: Drinke ye all of this, for this is my bloud of the new Testament, which is shed for you & for many,*

Mat.26.c.26.&c Mar.14.c.22.&c. Luk.22.c.19.&c. 1.Cor.11.c.23.24 &c.

for remiſſion of ſinnes: Do this as oft as ye ſhall drinke it, in remembrance of me. This forme and order we ought to holde, and truely to keepe, and to celebrate deuoutly till he come agayne.

Ma. To what vſe?

Luk.22.c.19. 1.Cor.11.c.24. 26.&c. Sch. For a continuall thankfull remembraunce of hys death, and the benefites ỹ we receaue therby: and that as in baptiſme we are borne agayne, ſo with the Lordes Supper we may alway be fedde and ſuſtained to ſpirituall and euerlaſting life. And therefore it is enough to be once baptiſed, as to be once borne: but as we neede oft to be fed, ſo is the Lordes ſupper oft to be receaued.

Joh.6.d.27.32. 35.c.48.&c.f.54. 55.&c. 1.Cor.10.d.16.

Ma. Which are the partes of thys Sacrament?

Sch. The partes hereof, euen as of baptiſme, are of two ſortes: the one is earthly and ſenſible: the other is heauenly, and remoued from all outward ſenſes.

Ma.

Ma. What is the earthly and sensible part?

Sch. Bread & wine. Both which matters the Lorde hath expressly commaunded all to receaue. Math.26.d.26. 27. Mar.14.c.22.23. Luk.22.c.19.20 1.Cor.11.e.23.25

Ma. What is the heauenly part and matter remoued from all outward senses?

Sch. The body & bloud of Christ, which are geuẽ, taken, eaten, and dronken of the faythfull in the Lordes Supper only after a heauenly & spirituall maner, but yet verely, and in deede. In so much, that as the bread nourisheth our bodyes, so Christes body hath most singular force spiritually by fayth to feede our soules. And as with wine mens hartes are cheered, and their strengthes confirmed, so with hys bloud our soules are relieued and refreshed thorow fayth: which is the meane wherby the body and bloud of Christ are receaued in the Supper. For Christ as surely maketh them that In the places next before and Joh.6.d.27.35. &c.c.48.&c.g.63. 1.Cor.10.b.16. Psal.10.4.c.15.

beleue in him, partakers of his body and bloud, as they surely know that they haue receaued the bread and wine with their mouthes and stomackes. And it is also à gage of our immortalitie, and à pledge of our resurrection.

Ioh.6.f.54.

Ma. Is then the bread and wyne chaunged into the substaunce of the body and bloud of Christ?

Sch. No: For that were to destroy the nature of à Sacrament, which must consist both of heauenly & earthly matter: and to make à doubt of the truth of Christes body: and to geue occasion of grudging vnto the mindes of the receauers.

Math.26.d.26.27. Mar.14.f.22.23 Luk.22.f.19.20. 1.Cor.11.e.23.24 25.26.27.28.

Ma. Was this supper ordayned of Christ to be offred as a sacrifice to God the Father for remission of sinnes?

Sch. No: For when Christ dyed vpon the crosse, he once fully made that onely euerlasting sacrifice for our saluation for euer: And hath left

Heb.7.d.26.&c. and.9.d.11.&c.g. 25.&c.and.10.f. 9.10.12.14.d.&c. Luk.22.f.19.

left nothing for vs to doe, but thankfully to take the vse and benefite of that æternall sacrifice, which we chiefly do in ỹ Lordes Supper. 1.Cor.11.c.24.25 26. Heb.13.c.15.16.

Ma. What is our duetie to doe that we may come rightly to the Lordes Supper?

Sch. To examine our selues, whether we be true mēbers of Christ. 1.Cor.11.f.28. 29.&c.

Ma. By what tokens shall we know thys?

Sch. First if we hartely repent vs of our sinnes: next if we staye our selues and rest in a sure hope of Gods mercy thorow Christ, with a thankfull remembraunce of our redemtiō purchased by his death: Moreouer if we conceaue an earnest minde, and determinate purpose to lead our life godly hereafter: Finally, seing in the Lordes Supper is conteined a token of frendship and loue amoug men, if we beare brotherly loue to our neighbours, that is, to all men, Jer.14.b.7.and 29.b.12.13. Joel.2.b.12.13. &c.c.15.16.&c. Luk.22.c.19. 1.Cor.11.f.24.25 26. Rom.5.a.5.8.9. and.8.a.4.5.&c. 1.Tim.1.c.14.15. 16. 1.Pet.1.c.13.14. &c.d.21.22. and 4.a.1.2.3.&c. Math.22.b.39. Joh.13.b.34.35. &c. 1.Cor.10.b.17. and.13. the whole.

without any euill will or hatred.

Ma. Hauing ſufficiently, as I thinke, examined thee concerning the chief pointes of Chriſtiã religion, I would ſee now, how briefly & effectuouſly thou canſt rehearſe the whole ſũme of all, that hath hetherto been ſayd.

Deut.4.a.1.2.b.13. Pſal.19.b.6.7. &c. and.119.a.4. &c. Mat.19.c.16.17 Luk.10.c.25.26 27.28.

Sch. First the Law of God conteined in the tenne commaundementes, ſetteth before my eyes a perfect rule of godly life, which I am bound to obey vpon payne of æternall damnation: wherefore by the ſame Lawe, I doe know my ſinne, & the wrath of God agaynſt me for the ſame, and that euerlaſting death by Gods iuſtice is therefore due vnto me: which breedeth in me an horrible feare of

Rom.1.b.12.13. and.3.c.19.20. and.4.c.15. Gal.3.b.10.

minde, and trouble of conſcience,

2.Cor.1.b.7. and 7.c.9.10.&c Rom.2.c.15.16. Act.15.c.38.39. Heb.1.b.4.5.&c. and.9.c.9.b.12. 14. & 10.a.2.3.4. &c.

from the which it being impoſſible for me to be deliuered by myne owne wiſedome, power, or vertue, or by any helpe or meanes of man, or Angell, I am taught by ỳ Goſpell, that Chriſt the ſonne of God,

Mat.1.b.20.21. &c. Joh.1.b.14.c.19.

being

being made man without ſinne, hath by hys death ſuffred the puniſhment due for my ſinnes, pacified the wrath of God hys father, towardes me, and reconſiled me vnto hys fauour agayne, & made me partaker of hys owne iuſtice, and heire with hym of euerlaſting lyfe: of all which benefites of Chriſt, I am made partaker by fayth in hym: which fayth the holy Ghoſt, by the preaching of the Goſpel, hath wrought in my hart: confirming the ſame alſo by hys holy Sacramentes, being viſible and moſt ſure tokens and pledges of Gods goodneſſe towardes me, through Chriſt. The which fayth as a liuely and fruitful tree, ſhould bring forth in me the fruites of good workes, holineſſe, and righteouſneſſe all the dayes of my life, to the honour of God, who hath beſtowed ſo many benefites vpon me: and to the profite and good example of my neighbours. For

Eſa.53.d.4.5.6. e.10.11. Rom.3.b.24.25. &c. Coloſſ.1.c.20.21 22.&c.

Rom.3.b.28.&c. and.8.c.14.15.16 17.&c. and.10.a. 4.&c. Gal.2.c.16.&c. Rom.10.b.8.c. 14.d.16.17. 1.Cor.12.a.3.6. b.9.&c.

Mat.28.d.19.20 Mar.16.b.15.16 1.Cor.10.d.16. 17.

Pſal.1.a.3. Mat.7.c.17.18. Luk.1.g.74.75. Rom.6.a.1.2.3. &c. Gal.5.a.6. Math.5.b.16. 1.Pet.2.c.12.

Mar.9.c.23.24. Rom.1.a.7.&c. and.7.c.15.&c. and.9.b.16. 1.Cor.1.a.3.4.&c 2.Cor.3.b.5.&c. and.15.b.10. Phil.2.b.13. Eph.1.a.5.6.&c. 2.Thess.1.d.12. Joh.14.b.13. and 15.c.16. and.16.c.23.

the encreaſe of the which fayth, and grace to pleaſe God, & for the accompliſhing of all theſe thinges, I being of my ſelfe moſt weake, and vnhable therunto, ought to make continuall and moſt earneſt ſute by harty prayer vnto God the father, ý geuer of all good things, in the name of his ſonne our Sauiour Jeſus Chriſt: yealding alwayes vnto hym moſt hartye thankes for all his benefites.

1.Cor.10.g.31. Eph.3.d.20.21. Jude.f.25.

Math.13.c.23. Luk.12.f.47. Rom.1.c.21. and.2.b.13. Eph.4.d.20.21. and.5.b.8.9. Phil.1.b.9.10. 11. Coloſſ.1.a.5.6. b.9.10. Tit.1.d.16. Jacob.1.d.22.23 25.&c. and.4.d.17 2.Pet.2.d.20.21

Ma. I do ſee, my good childe, that thou well vnderſtandeſt the ſumme of Chriſtian godlineſſe. Now it reſteth that thou ſo directe thy life by the rule of this godly knowledge, that thou ſeeme not to haue learned theſe thinges in vayne.

Sch. I will do my diligence, with Gods helpe, worſhipfull maiſter, and omitte nothing, ſo much as I am able to do, ý I may anſwere the name and profeſſion of a true Chriſtian. And alſo I will humbly with all prayers and deſires alway

alway craue of almightye God, that he suffer not the seede of hys doctrine to perishe in my hart, as sowen in a dry and barren soyle, but that he will with the diuine dewe of hys heauenly grace so water and make fruitfull the dryneſſe and barrenneſſe of my hart, that I may bring forth plentifull fruites of godlineſſe, to be bestowed and layde vp in the barne and granare of ỹ kingdome of heauen.

Luk.11.b.9.c.13 and 8.c.b.7. Iacob.1.a.5.6. &c. Math.13.c. 19.20.&c. John.15.c.16. Psal.1.2.3. 1.Cor.3.b.9.7. 2.Cor. 9.c.10.D. 14.and 13.D.16. 17.18. Math.3.c.12. and.13.b.23. John.c.36.&c. Esa.5.D.22.23. &c.

Ma. Do so my childe, and doubt not but as thou hast by Gods guiding first conceaued this minde and will, so shalt thou by hys grace attaine to an happy and blessed end of this thy godly study and endeuour, to thy eternall saluation, and to the glory of God: to whom be all honour, and glory, world without end.

2.Cor.8.b.10. 11.&c. Phil.1.a.6.9. &c.and 2.b.13, Rom.6.D.22.23. Mat.5.b.16. 2.Cor.9.c.10.11. D.12.&c. Phil.1.b.11. 1.Pet.2.c.12.

¶ An admonition for the morning.

Eph.5.c.14. AWake thou that sleepest, & stand vp frō the dead, and Christ shall geue thée light.

Rom.13.b.11. ¶ It is time that we should now awake out of sleepe.

12. ¶ The night is passed, the day is come nye, let vs therefore cast away the déedes of darknesse, and let vs put on the armour of light.

13. ¶ Let vs walke honestly as in ỳ day, and put we on the Lord Iesus Christ.

Math.5.c.16. ¶ Let our light so shine before men, that they may sée our good workes, and glorifie our father which is in heauen.

Sap.6.b.13. ¶ Wisedome is a noble thing, and neuer fadeth away: yea it is easily séen of them that loue it, and found of such as séeke it.

c.14. ¶ It preuenteth them that desire it, that it may shew it selfe vnto them.

15. ¶ Who so awaketh vnto it betimes in the morning, shall haue no great trauell, for hée shall finde it sitting ready at his doores.

Eccle.2.c.13. ¶ Wisedome excelleth folishnesse, as far as light doth darkenesse.

¶ A

¶ A Pſalme for the morning.

PRaiſe God O ye childrē his ſeruants: praiſe ye the name of the Lord. Pſal.113.a.1.

¶ Bleſſed be the name of the Lord: from this time forth for euer more. 2.

¶ The name of God is highly to be praiſed: from the riſing vp of the Sunne vnto the going downe of the ſame. 3.

¶ The day O Lorde is thine, and the night is thine: thou haſt prepared the light and the Sunne. Pſal.74.c.16.

¶ We haue layde vs down and ſlept and are riſen vp againe: for thou O God haſt ſuſtained vs. Pſal.3.b.5.

¶ O God thou art our Lord: early in the morning do we ſeeke thee, and with our prayers come before thee. Pſal.63.a.1. and 88.b.12.

¶ We are thy ſeruantes O Lord: graunt vs vnderſtanding that we may know thy teſtimonies. Pſal.119.betſe 125.

¶ Make vs to know the way that we ſhoulde walke in: for we lift vp our ſoules vnto thee. Pſal.143.b.8.

¶ Teach vs to do the thing that pleaſeth thee, for thou art our Lorde, let thy good ſpirite lead vs forth in the way of life. c.11.

¶ Cauſe vs to heare of thy louing kindneſſe betimes in the morning: for in thee is our truſt. Pſal.143.b.8.

¶ Repleniſhe vs early in ỹ morning with thy Pſal.90.c.14.

thy mercy: and we shall cry for ioye, and be glad all the dayes of our life.

Psal.71.2.4. ¶ For thou O Lord art the thing that we long for: thou art our hope euen frō our youth.

8.5. ¶ Through thée haue we béen mainteined euer since we were borne: thou art he that toke vs out of our mothers wombe: our prayses shall be alwayes of thée.

Psal.59.c.16.17 ¶ We will sing of thy power, & will prayse thy louing kindnesse betimes in the morning: for thou hast been euer our strength, our refuge, our defence, and our most mercifull Lord.

¶ Glory be to the father, and to the sonne, and to the holy Ghost.
¶ As it was in the beginning, is now, and euer shall be, world without end. Amen.

¶ A Prayer for the morning.

WE yelde vnto thée our most hartie thankes, O heauenly father, for that thou hast deliuered vs from all perils and daungers of the night, & brought vs safe to the beginning of this day: we beseech thée that thou wilt in the same, and euer hereafter, receaue vs into thy defence and protection: and as thou hast remoued the darknesse of the night, restored the light of the Sunne,

Psal.3.b.5.and 4.b.8.

Psa. 91. [illegible] &c. the whole.

74.c.16.

and

and rayled vs from slæp, so thou wouldest vouchsafe also to remoue from vs the inward darknesse of ignorance, to rayse vs from the slæpe of sinne, and to lighten our mindes with the heauenly beames of thy most holy spirite, & with the knowledge of thy deare sonne our Sauiour Iesu Christ, the true light of ỹ world: that we eschewing the workes of darknesse, may guide the steppes of our liues after the light of thy holy worde, walking comely as ỹ childrẽ of light in holinesse and righteousnesse as in the day, and in thy sight: and in the end may come vnto that most blessed eternall light, which thou doest inhabite, the same thy sonne our Sauiour Iesu Christ being our guide thereunto. To whom, with thæ, and the holy Ghost, one God of most glorious maiestie, be all honour and glory world without end. Amen.

Psal.5.b.8. and 26.b.9. Joh.14.b.26. and.16.b.13. Act.26.c.18. 2.Cor.4.b.6. Joh.1.a.5.9. and 8.b.12. & 12.c.35. Rom.13.d.12.13. Eph.5.b.8.c.11. Psal.119.vers. 105. Luk.1.g.74.75. 1.Tim.6.d.16.

¶ A morning prayer for scholers.

WE render vnto thæ most hartie thãkes O father of lightes, ỹ geuer of all good giftes, that it hath pleased thæ to moue the mindes of our parentes and frendes to set vs vnto ỹ schole, in these our tender yeares most mæte for the learning of all good things: most humbly beseeching thæ, not to suffer their good hope, and our best

Iacob.1.c.17. Eccle.12.a.1.

Gron.6.a.6.&c. b.9.and 24.c.26. best time, to perish through our vntoward nesse, negligence, & slothfulnesse. And because our watching, diligence, & study can profite nothing without thy grace, vouchsafe with thy heauenly beames so to lighten our mindes and wits, and to indue vs with such desire and loue of good learning, wisedome, & vertue, with such docilitie to conceaue, and memory to reteine ẏ same, that we in our childhood & youth being wel instructed in all good letters, & vertue, may growe to be learned and godly men, to the profitable seruice of the common wealth, and of thy holy Church, and to the setting forth of thy glory. This we craue at thy hands, O heauenly father, in the name of thy onely sonne our Sauior Jesu Christ, beseeching thee for his sake to graunt the same: vnto thee, with the same thy sonne, and the holy Ghost, one God immortall, inuisible, & onely wise, be all honour and glory, for euer and euer. Amen.

Psal.127.a.2. Job.15.a.4.5. Psal.4.b.6.and 36.b.9. 2.Cor.4.b.6.

Deut.4.b.9.10. and.31.b.12.13. Psal.78.a.3.4. Mat.19.b.13.14. 2.Tim.3.d.15.

Joh.15.c.16.

1.Tim.1.d.17.

¶ An other prayer for scholers.

GRaunt O Lord God heauēly father, that we by thy diuine grace, setting ẏ example of thy deare sonne & most blessed childe Jesus Christ before our eyes, as the most cleere and most notable example of all other to be folowed, may euē in these

Luk.2.g.46.

dayes

dayes of our childhod and youth apply our selues wholly to all good & godly learning, and to the obedience of thy most holy wil, and that as wee shall grow in yeares, wee may also increase more and more in good knowledge, wisdome, and vertue, & in the loue of all godly men, and specially in thy heauenly grace and fauor, wherein resteth perfect felicitie, through the same our Sauiour Iesus Christ. To whom, with thee, and the holy ghost, be all honor and glory, for euer and euer. Amen. Luke.2.c.52. Luk.2.c.19.53.

¶ An admonition for the euening and night.

IF any man walke in the day, he stumbleth not, because he seeth the light of this world. Ioh.11.c.9.

¶ But if a man walke in ỹ night, he stumbleth: because there is no light in him. v.10.

¶ This is the condẽnation ỹ light is come into ỹ world, & men loued darknesse rather thã light, because their dedes were euill. Ioh.1.c.3.19.

¶ Iesus Christ the sonne of God is the light that shineth in darknesse: the true light which lightneth euery man, that commeth into the world. Ioh.1.c.9.

¶ Let

¶ Let vs therfore walke, whiles we haue light, lest the darknesse come vpon vs: for he that walketh in the darke, wotteth not whether he goeth.

2.Cor.6.f.14. ¶ Let vs not beare a strange yoke with vnbeleuers, but while we haue light, let vs beleue on the light, that we may be the children of the light.

Joh.12.f.36.

Joh.12.f.46. ¶ Let vs beleeue in Iesus Christ the sonne of God: who came a light into the world, that whosoeuer beleeueth on him, should not byde in darknesse.

Joh.8.b.12.and 9.8.5. ¶ Whosoeuer followeth Christ, the light of the world, he doth not walke in darknesse, but shall haue the light of life.

Psal.112.8.4. ¶ There ariseth vp light in the darknesse vnto them that deale vprightly.

1.Joh.2.b.9. ¶ He that sayth, how that he is in ỹ light, and yet hateth his brother, is in darknesse euen vntill this time.

b.10. ¶ He that loueth his brother, abideth in the light, and there is none occasion of euill in him.

Esa.58.b.10. ¶ If thou hast compassion vpon the hungry, and refreshest the troubled soule: then shall thy light spring out in the darknesse, and thy darknesse shall be as ỹ noone day.

¶ The

¶ The Psalme for the euening and night.

IT is a good thing to make confession and prayers vnto God: and to sing Psalmes and prayses vnto thy name, O thou most hyest. Psal.92.a.1.

¶ To set forth thy louing kindnesse early in the morning: and thy truth in the night season. a.2.

¶ While darknesse couereth the earth and ỹ people, let thy glory O Lord, shine vpon vs, and send forth thy light and thy truth to directe vs. Esa.6.a.1.2. Psal.43.a.3.

¶ O God, who commaundeth the light to shine out of darknesse, shine in our hartes, and geue vs the light of the knowledge of thy glory, in the face of Iesus Christ. 2.Cor.4.b.6.

¶ Lighten our candle O God, our Lord: and make our darknesse to be light: that we may walke before thee in the light of the liuing. Psal.18.f.27. Psal.56.c.13.

¶ Thy worde is a candle vnto our feete, and a light vnto our pathes: It geueth light to them that sit in darcknes, & in the shadow of death it guideth our feete in the way of peace. Psal.119.verse 105. Luk.1.g.79.

¶ Directe our steps in thy worde: and so shall our sinne be kept from falling, and no wickednesse shall haue dominion ouer vs. Psal.119.verse 133. and 56.b.13.

¶ O lorde with thee is the fountaine of life, lighten our eyes with the light of thy counte- Psal.36.b. and 13.a.1.

nance,

ance, lest that we sleepe in death, and our enemy preuaile against vs.

Psal.117.c.13. and 56.b.13. ¶ Bring vs out of darcknesse, and out of the shadow of death: breake our bondes asunder, deliuer our soules from death: O saue vs from that darknesse, where is weeping and gnashing of teth.

Math.8.b.12. and 22.b.13. and 25.c.30.

Act.26.c.18. ¶ Open our eyes that wee may be turned from darcknesse to light, and from the power of Satan, vnto thee, our God.

c.18. ¶ That we may receaue forgeuenesse of sinnes, and inheritance among thē, which are sanctified, by fayth, that is toward thy sonne Iesus Christ.

Psal.4.b.8. ¶ So shall we lay vs downe in peace, and take our rest: for thou O God onely makest vs to dwell in safetie.

¶ Glory be to the father, and to the sonne, &c.

¶ As it was in ꝑ beginning, is now, &c.

¶ A prayer for euening and night.

Psal.91. and 145 and 147. and in infinite places. O Lord God in whose defence the safetie of mankind & al things doth rest, now the night hath darkened the world, and our bodies shalbe layd a slepe (thā the which nothing is more lyke vnto death,) we betake our selues wholy vnto thy protection: most humbly beseeching thee, that thou wilt deliuer vs from ꝑ power of wicked spirites the princes of darknes